



African Empires in Ancient America

By
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African Empires in Ancient America

Introduction

There is a long history of African civilizations in ancient America. In this book we will discuss many of these ancient empires founded by Africans from the West and East coast of Africa. Much has been written about the Olmecs and the medieval Manding voyages to the Americas but very little is known about the other black explorers and colonists that settled the New World in PreColumbian times.

When Columbus arrived in the New World, he found that Africa merchants were already trading goods and living in the Americas among the Amerindians.(Lawrence 1962). Other European explorers and colonists were shocked to hear the Amerindians recall traditions about these blacks who early settled the Americas.(Lawrence 1962,1987; Quatrafages 1889;Rufinesque 1832)

There are many Indian traditions about blacks living in America before Columbus. Carlos C. Marquez (1956), states that the: "Negroes figure

frequently in the most remote traditions of some American people".

Marquez (1956) believed that the Otomi of Mexico, the Caracoles of Haiti, the Arguaos of Cutara, the Arayos of the Orinoco, the Porcijis, the Matayas of Brazil, the Manabis of Quito, and the Chuanas of Darien were descendants of African people. R.B. Dixon (1923) a physical anthropologist claimed that the Negroid strain was most visible in the Otomi, Tarahumare and Pima.

Alphose de Quatrefages, in the Human Species, claimed that the black tribes of Latin America include the Choco, Manabis, Yaruras, Guarani, Charrus, Yamassi and Tzendal Chontal, in addition to numerous ethnic groups along the Orinoco river in Venezuela, and the Isthmus of Darien.

The major African group to settle ancient America was the Manding people. In the Southwestern United States, Cabeza da Vaca, said the **Mendica** people were a dominant group. This word **mendica**, agrees with the term **Mandinka** used to denote the Manding speaking people.(Ceram 1971) Moreover in Mexico and Panama we have many place names that allude to ancient Manding presence . For example, in Panama we find the Sierre de Mali mountain range in Darien east of the Gulf of San Miguel, the Manding river, and the Manding bay.

Several types of blacks entered the Americas including the Anu or negrito type and the Proto-Saharan variety of blacks. Up until recently it was believed that the first humans crossed the Bering Strait 12,000 B.P., to enter the North American continent.(Begley 1991, p.15) This view was never accepted by physical anthropologists who have found skeletal remains far older than 12,000 B.P.

Today archaeologists have found sites from Canada to Chile that range between 20,000 and 40,000 years old. There are numerous sites in North and South America which are over 35,000 years old.¹ These sites are the Old Crow Basin (c.38,000 B.C.) in Canada; Orogrande Cave (c.36,000 B.C.) in the United States; and Pedra Furada (c.45,000 B.C.)² Given the fact that the earliest dates for habitation of the American continent occur below Canada in South America is highly suggestive of the fact that the earliest settlers on

the American continents came from Africa before the Ice melted at the Bering Strait and moved northward as the ice melted.

The appearance of pebble tools at Monte verde in Chile (c.32,000 B.P), and rock paintings at Pedra Furada in Brazil (c.22,000 B.P.) and mastodont hunting in Venezuela and Colombia (c.13,000 B.P.), have led some researchers to believe that the Americas was first settled from South America.³ C. Vance Haynes noted that:

¹. Warwick Bray, "The Paleoindian debate". Nature 332, (10 March) 1988, p.107.

² . Ibid, p.107; "Man's New World arrival Pushed back", Chicago Tribune, (9 May 1991) Sec.1A, p.40;and A.L. Bryan, "Points of Order". Natural History , (June 1987) pp.7-11.

³. Bryan, p.11.

"If people have been in South America for over 30,000 years, or even 20,000 years, why are there so few sites?...One possible answer is that they were so few in number; another is that South America was somehow initially populated from directions other than ⁴north until Clovis appeared".

P.S. Martin and R. G. Klein after discussing the evidence of mastodont hunting in Venezuela 13,000 years ago observed that : "The thought that the fossil record of South America is much richer in evidence of early archaeological associations than many believed is indeed provocative.... Have the earliest hunters been overlooked in North America? ⁵Or did the hunters somehow reach South America first"?

The early presence of ice-age sites in South America suggest that these people probably came from Africa. This would explain the affinities between ⁶African languages and the Amerind family of languages.

In very ancient times the American continent was inhabited by Asian and

⁴. C.V. Haynes, Jr., "Geofacts and Fanny". Natural History , (February 1988)pp.4-12:12.

⁵ . P.S. Martin and R.G.Klein (eds.), *Quaternary Extinctions: A Prehistoric Revolution*, (Tucson:University of Arizona Press,1989) p.111.

⁶ . M.Ruhlen, "Voices from the Past". *Natural History*, (March 1987) pp.6-10:10; J.H. Greenberg, *Language in the Americas*. Stanford:Stanford University Press,1987.

African blacks. The oldest skeletal remains found in the Americas are of blacks. Marquez (1956,p.179) observed that "it is [good] to report that long ago the youthful America was also a Negro continent." Dr. Dixon (1923) noted that as early as 70,000 B.C., Austroloid and later negritos crossed the Bering Strait to reach the New World. And Lanning (1963) noted that "there was a possible movement of negritos from Ecuador into the Piura Valley, north of Chicama and Viru" in early times.

In the 1970's in Brazil an interesting skull of a girl was found. This skull was reconstructed and dated back to 12,000 BC. Dr. Walter Neves professor of biological anthropology at the University of Sao Paulo, after reconstructing the "Luzia" skull found that this personage was either an African or Pacific island type Black⁷.

⁷ Neves W.A . and Pucciarelli H.M. 1991. "Morphological Affinities of the First Americans: an exploratory analysis based on early South American human remains". *Journal of Human Evolution* 27:3

Powell J.F. and Neves W.A . 1999. "Craniofacial morphology of the first Americans: pattern and process in the peopling of the New World". *Yearbook of Physical Anthropology* 42:153-188

Neves W.A ., Powell J.F. and Ozols E.G. 1999. "Extra-continental morphological affinities of Lapa Vermelha IV Hominid 1: A multivariate analysis with progressive numbers of variables. *Homo* 50:263-268

Neves W.A ., Powell J.F. and Ozolins E.G. 1999.
"Extra-continental morphological affinities of
Palli-Aike, Southern Chile". *Interciencia* 24:258-
263

Much of the evidence of the ancient Blacks in the Americas has been collected by Dr. Alexander von Wuthenau. Dr. von Wuthenau in over 35 years of research has amassed hundreds of photographs and objects of art which document the African existence in the Americas from the Pre-Classic period , down through the Olmec, Maya and Aztec periods. Dr. von Wuthenau who was director of the Homo Americanus Foundation was awarded the Kenneth Kaunda Award for Humanism in 1980, at the United Nations for his great research contribution to human history.

Africans founded many of the earliest civilizations in the New World. We do not know when these Blacks arrived in the Americas. Scientists theorize that over 5000 years ago a group of African settlers sailing along the West African coast, in their papyrus trading vessels were caught in a storm and drifted aimlessly out to sea. In the Atlantic ocean they were captured by the **South Equatorial current** and carried across the Atlantic towards the Americas.

We can assume that due to the ability of these explorers to navigate by the stars they were probably able to make a return trip to West Africa. Much of West Africa 5000 years ago was unoccupied. This means that the populations that later moved into West Africa were living in Middle Africa, and the Sahara. These people due to a different climate in the Sahara at this time traveled from community to community by sea. It seems logical to assume that one of these Paleo-African groups travelled down the long extinct rivers of Middle Africa and sailed out into the Atlantic Ocean and was carried to the Americas by the powerful currents found in the Atlantic Ocean.

Mexico and Central America were centers of African civilization 5000 years ago. In Belize , around 2500 B.C., we see evidence of agriculture. The iconography of this period depicts Africoids. And at Izapa in 1358 B.C., astronomer-priests invented the first American calendar. In addition numerous sculptures of blacks dating to the 2nd millennium B.C, have been

found at La Venta, Chiapas, Teotihuacan and Tlatilco. (Wuthenau 1980, Rensberger 1981)

The African voyagers to the New World came here in papyrus boats. A stone stela from Izapa, Chiapas in southern Mexico show the boats these Africans came in when they sailed to the Americas. These boats were carried across the Atlantic ocean to Mexico and Brazil, by the North Equatorial current which meets the Canaries Current off the Senegambian coast. It is interesting to note that papyrus boats are still being built in West Africa today.

Linguistic and anthropological evidence suggest that a large number of West Africans landed in Mexico as early as 1700 B.C., along the Isthmus of Tehuantepe. Using waterways, these Africans moved into the interior of Mexico and built their residences near the waterways on the top of earthen mounds.

Blacks were also present in ancient South America. Many African skulls have been found in Chile , Peru and Ecuador . (Dixon 1923, pp.459-62; Clegg 1971) For example, Dr. Lanning(1963) and Dr. Dixon (1923) both believed that blacks founded the Valdivia culture of Ecuador. The Valdivia culture existed from 1800 B.C. to A.D. 100. Ecuador was the center of black colonization in South America.Jacinto

Coameno (1959) notes that of the skulls discovered in Ecuador many were of blacks, especially dating to the Mochica period. In Punin, Coameno (1959) noted a similar pattern here practically all the skulls were of the Africoid and Oceanic types.

One of the greatest archaeological finds from Ecuador was a magnificent stone head of a male wearing a circular earring on his right ear. (Wuthenau 1980, pp.178-179) This head was similar to the carving of Akhenaton. Wuthenau (1980) had identified this figure as representing the "negroid element" in preClassical Ecuador.

BLACKS IN CHIAPAS Although the major pre-Classic Africoid group in Mexico were the Olmecs, other Blacks lived in the Chiapas Highlands and Talapacoya. Ceramic heads found in Central Mexico at Chalcatzingo prove

that a large community of blacks existed in ⁸this area before the Olmecs arrived.

The blacks at Chalcatzingo had a very important civilization at this site around 1500 B.C.⁹ The typical figurines from this site of human figures have typical African features. The evidence of African habitation at Chalcatzingo indicate that three hundred years before the Olmecs arrived on the Gulf Coast Africans were

⁸ . D.C. Grove and S. D. Gillespie, "Chalcatzingo Portrait Figurines and the Cult of the Ruler", *Archaeology* , July/August (1984) , pp.27-33.

⁹. Ibid., p.27.

firmly established at this site.

Numerous sculptured heads have been discovered throughout Mexico that show the earliest people here during the pre-Classic period were Africans. The major African community in Chiapas was located at Chiapa de Corzo. Chiapas de Corzo is situated on the lowland trench of the Grijalva River. Here as early as ¹⁰1400 B.C., we find the earliest African-American community in Mexico.

The people of Chiapas made fine sculptures which show the population was predominately African until the late pre-Classic period. They made their first pyramids in 550 B.C.

Another Africoid group contemporary with the Olmecs were people living at Talapacoya, which is located in the southeastern corner of the Basin of Mexico. The site dates to 1200 B.C.

MONTE ALBAN By 500 B.C., blacks lived in western Mexico in the area of Oaxaca, above Oaxaca city, we find beautiful carved plazas and buildings. This culture is called Monte Alban. (Winters 1981)

The earliest remains from Monte Alban include a building which was faced with carved stone blocks sculptured with human faces in contorted postures.

(Sitchin 1990, p.108) Many of these figures are of Africoids with and without

¹⁰ .Thomas A. Lee,Jr. The Artifacts of Ciapa de Corzo,Chiapas, Mexico. Papers of the New World Archaeological Foundation,No.26. New World Archaeological Foundation,Brigham Young University, Provo,Utah 1969.

beards and accompanied by glyphs. The Monte Albans were conquered by the Zapotecs. The Zapotecs built their civilization on the remains of Monte Alban. The writing of Monte Alban was adopted by the Zapotecs.

After the decline of Monte Alban, except for the pre-Classic Maya sites, which show Olmec roots there was a period of decline in culture and artistic skill of the Mexicans¹¹. But a calendrical system and some of the hierarchy of gods created by the Olmecs were maintained by Amerindian groups in Mexico.

TEOTIHUACAN In about 200 B.C. Mexicans began to build a large monumental city about 15 miles from Mexico City, called Teotihuacan. Here Africans and Amerindians built pyramids and gigantic statues and figurines of Amerindians and Africans.

The history of Teotihuacan is divided into three periods spanning from 200 B.C. to about 200 A.D. Teotihuacan was six miles and half long.

The Teotihuacans practiced intensive farming and long distance trade. Their basic agriculture include seeds, squash, maize and tomato. They also raised and ate turkeys.

LAKE TITICACA AREA In South America one of the largest lakes is Lake Titicaca. The Lake Titicaca area was a major center of African activity in South America second only to Ecuador.

¹¹ . Michael D. Coe, in the Maya (London:Thames and Hudson Ltd.), publishes several pictures of these

Africans who founded the preMaya site at Ocos on page 33.

In the Lake Titicaca area high in the Andes mountains we find numerous monoliths shaped in the form of humans and reed boats. These same reed boats were used as far as California when the Spanish arrived and are analogous to some papyrus boats built in Africa.

CHAVIN DE HUANTAR One of the oldest cultures in South America was the Chavin culture. The

Chavin de Huantar culture of northeastern Peru was fully developed by 1000 B.C. The Chavin culture is typified by buildings built of stone blocks. They also

made fine embroidery, figurines and art works made of gold. Carved figures of Africans have been found at Chavin de Huantar. Sitchin

(1990,p.190-191) noted that in the Chavin

area: "The deities wearing the conical headdresses have facial features that have an "African" look, and having been carved on bones may represent the earliest depiction at the site....There were indeed black Africans here at nearby sites (especially at one called Sechin) and they left their portraits behind".

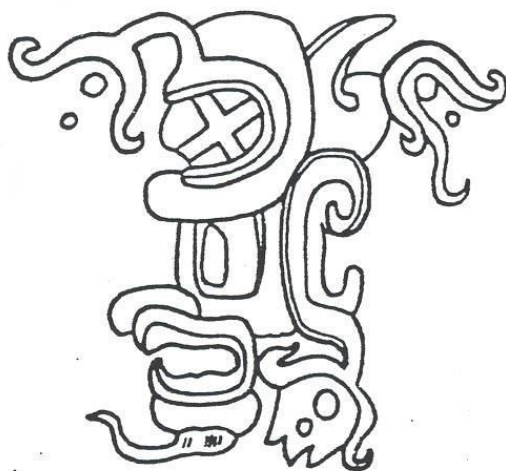
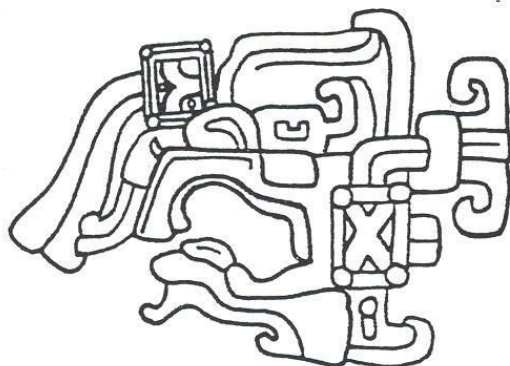
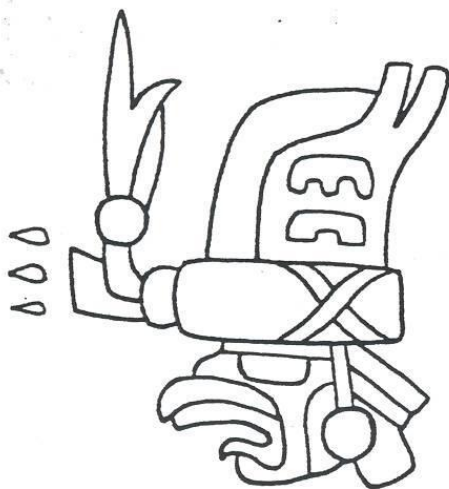
TIAHUANACU There were also blacks in ancient Peru. A major ancient city in Peru was

Tiahuanacu. At Tiahuanacu, Peru there are numerous carvings of blacks. (Sitchin 1990)

Two fine statues of these blacks are found at Tiahuanacu village church.

(Sitchin 1990, pp.269-270) THE MAYA There was a connection between the Maya and the Olmecs. This is supported

by the evidence from Pre-Classic Maya sites of Olmec Jaguar pyramids, and inscriptions.



Here we have mask from the Olmec, Izapa and Maya . These mask style show continuities in the use of the “X” symbol, toothless jaw and flower motif. (Adapted from Henderson,1981:123)

The Olmec taught the Maya architecture and all the related sciences. Moreover, throughout Maya history, depicted in its monuments and art we see the presence of Africans.¹² The figurines found at the site of Ocos illustrates that the earliest Maya were Africans. They used a ceramic type at Ocos, that was used by other African communities in Mexico between 1500-850 B.C.¹³ The presence of Africans at the early Maya sites, may explain the presence of African words, e.g., Manding in the Maya languages.

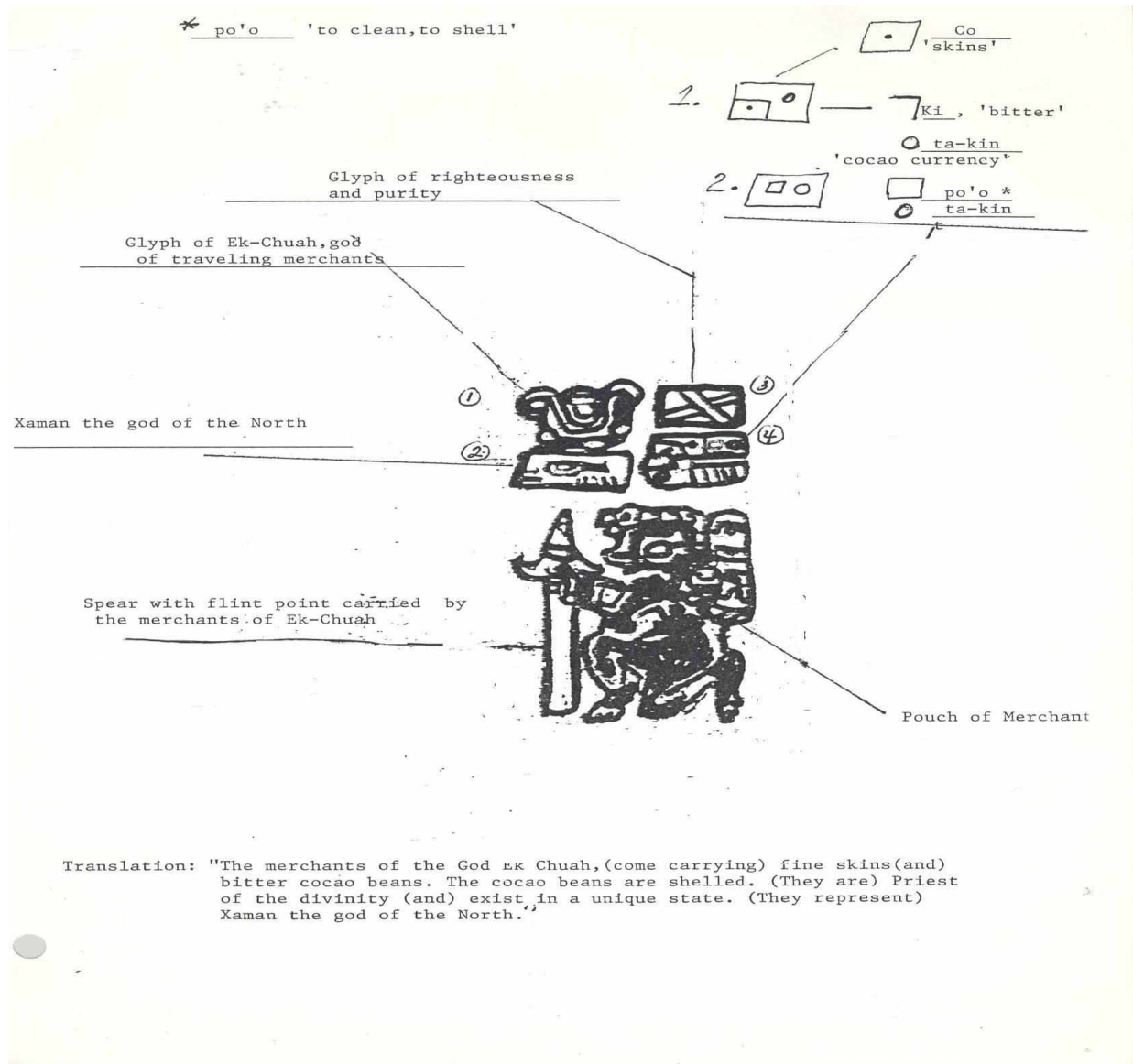
During the Pre-Classic period the Maya, with assistance from African Mexicans developed mathematics, non-telescopic astronomy and calendrical calculations more advanced than any other Meso-American civilization except for the Olmecs.

The Maya homeland extended throughout the whole of the Yucatan Peninsula, parts of Guatemala, right into the Cordiller Belize and San Salvador. The Maya cities Copan, Tikal and Peten had thousands of inhabitants and were built on the foundations first constructed by the Olmec and other African groups settled in Mexico when the Maya arrived on the scene.

Due to the contributions of Africans to Meso-American civilization many of the Maya gods were depicted as Africans. The gods in the Maya and Aztec manuscript illustrated as blacks, include Kulkulkan , and Ek Chuan. (Wiener 1922; Winters 1989).

¹². Coe, p.33.

¹³. Ibid., p.32-35. 18



The god of African merchants in Mayaland was Ek Chuan. Ek Chuan appears seventeen times in the Madrid Codex and once in the Dresden Codex.

Ek Chuan has affinity to the Olmec bird god of the **Kuno** cult. Ek Chuan is often called the long nosed god.

In upcoming chapters in this book you will learn that the Aztecs, Zapotecs, Chimu, Mochicas, Toltec and Maya usually occupied urban centers built by the Africans, or Indo-Africans.¹⁴ Once the Amerindians were bound to African living in the cities for trade goods which they themselves could not produce, they settled in these urban centers where they learned architecture, writing, science and technology from African technicians. They also learned

government from the African rulers of the first cities of the Americas. In 1492, when the Europeans discovered America. many of these Europeans wiped out entire black ethnic groups or made them into slaves. The entrance of Europeans into the Atlantic Ocean area after 1492 A.D., kept African traders from Amerindian markets in Mexico. Due to Columbus for the first time in over 2900 years, African merchants found it impossible to trade with the Amerindians. Shortly thereafter we see the rise of the infamous slave trade which according to W.E.B. Dubois, led to the direct death of almost 100 million Africans. The Africans living in the Americas during this period were either killed off by the Spanish, or absorbed by the Amerindians and African slaves.

¹⁴ . The Indo Africans were blacks from Asia who spoke African and Dravidian languages who usually settled along the eastern shoreline of the North and South American continent.

CHAPTER 1: THE OLMECS The most important ancient African civilization in Mexico was the Olmec civilization. Controversy surrounds the exact date for the Olmec civilization. We believe that this civilization lasted from 1200 to 100 B.C. Other scholars believe that the Olmec civilization lasted up until A.D. 600. These Africans built beautiful plazas in front of their temples where they placed carved huge heads 8 feet high, painted black and weighing tons.

The discoverer of the Olmec of Mexico was Jose Maria Melgar of Seraro, who while visiting San Andres Tutla, of the state of Veracruz, found an enormous monolith sculpted in the form of a human head. He wrote that "as a work of art it is without exaggeration, a magnificent sculpture...but what most amazed me was that the type that it represents is Ethiopian. I concluded that there had doubtless been blacks in this region, and from the very earliest ages of the world". (Soustelle, 1984)

The first archaeologist to scientifically examine the remains of the Olmecs was Dr. Matthew Stirling (1939). When Dr. Stirling discovered the giant sculptured heads that characterize the Olmec civilization, he noted that the head is "unique in character among aboriginal American sculptures, it is

remarkable for its realistic treatment. The features are bold and amazingly negroid in character".

Although Dr. Stirling, when he first discovered the Olmec heads at La Venta, and Mr. Melgar felt that Africans had early colonized Mexico, most if not all contemporary Meso-American archaeologist refuse to seriously regard the colossal Olmec heads as representing Africans. Although the Africoid somatic traits of the Olmec colossal heads astonish most archaeologists, these eurocentric scholars maintained that Africans did not arrive in America until the Atlantic slave trade.

But Sertima (1976) Winters (1980,1981) and Dr. Wuthenau (1980) have presented considerable evidence supporting the view that many of the Olmecs were Africans. For example, the so called epicanthic fold (or Mongoloid eye) common to Olmec sculptures is also associated with the West African type of humanity, as is the full cheek, slanted eyes, thick lips and short broad nose--all of these characteristics are common to Olmec works of art.

Skeletal Evidence of African Olmecs



Dr. Wiercinski (1972) claims that the some of the Olmecs were of African origin. He supports this claim with skeletal evidence from several Olmec sites where he found skeletons that were analogous to the West African type black. Wiercinski discovered that 13.5 percent of the skeletons from Tlatilco

and 4.5 percent of the skeletons from Cerro de las Mesas were Africoid (Rensberger, 1988; Wiercinski, 1972; Wiercinski & Jairazbhoy 1975).

Diehl and Coe (1995, 12) of Harvard University have made it clear that until a skeleton of an African is found on an Olmec site he will not accept the art evidence that there were Africans among the Olmecs. This is rather surprising because Constance Irwin and Dr. Wiercinski (1972) have both reported that skeletal remains of Africans have been found in Mexico. Constance Irwin, in *Fair Gods and Stone Faces*, says that anthropologists see "distinct signs of Negroid ancestry in many a New World skull...."

Dr. Wiercinski (1972) claims that some of the Olmecs were of African origin. He supports this claim with skeletal evidence from several Olmec sites where he found skeletons that were analogous to the West African type black. Many Olmec skulls show cranial deformations (Pailles, 1980), yet Wiercinski (1972b) Olmec skulls show cranial deformations (Pailles, 1980), yet Wiercinski (1972b) 80) made it clear that a common trait of the African skulls found in Mexico include marked prognathousness, prominent cheek bones are also mentioned. Fronto-occipital deformation among the Olmec is not surprising because cranial deformations were common among the Mande speaking people until fairly recently (Desplanges, 1906).

Many African skeletons have been found in Mexico. Carlo Marquez (1956, pp. 179-180) claimed that these skeletons indicated marked prognathousness and prominent cheek bones.



Here we see Olmec Priest at LaVenta with cranial deformations

Wiercinski found African skeletons at the Olmec sites of Monte Alban, Cerro de las Mesas and Tlatilco. Morley, Brainerd and Sharer (1989) said that Monte Alban was a colonial Olmec center (p.12).

Diehl and Coe (1996) admitted that the inspiration of Olmec Horizon A, common to San Lorenzo's initial phase has been found at Tlatilco. Moreover, the pottery from this site is engraved with Olmec signs.

According to Wiercinski (1972b) Africans represented more than 13.5 percent of the skeletal remains found at Tlatilco and 4.5 percent of the Cerro remains (see Table 2). Wiercinski (1972b) studied a total of 125 crania from Tlatilco and Cerro.

There were 38 males and 62 female crania in the study from Tlatilco and 18 males and 7 females from Cerro. Whereas 36 percent of the skeletal remains were of males, 64 percent were women (Wiercinski, 1972b).

To determine the racial heritage of the ancient Olmecs, Dr. Wiercinski (1972b) used classic diagnostic traits determined by craniometric and cranioscopic methods. These measurements were then compared to a series of three crania sets from Poland, Mongolia and Uganda to represent the three racial categories of mankind.

In Table 1, we have the racial composition of the Olmec skulls. The only European type recorded in this table is the Alpine group which represents only 1.9 percent of the crania from Tlatilco.

Table 1.Olmec Races

Racial Type	Tlatilco Norm	Percent	Cerro de Mesas Norm	Percent
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Subpacific	20.	38.5	Dongolan	10.	19.2	Subainuid	7
							13.5
Pacific	4	7.7					
Armenoid	2	3.9					
Armenoid-Bushman	2	3.9					
Anatolian	2	3.9					
Alpine	1	1.9					
Ainuid	1	1.9					
Ainuid-Arctic	1	1.9					
Laponoid-Equatorial	1	1.9					
Pacific-Equatorial	1.	1.9					

52

7. 63.6

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3 27.3

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1 9.1

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11

The other alleged "white" crania from Wiercinski's typology of Olmec crania, represent the Dongolan (19.2 percent), Armenoid (7.7 percent), ArmenoidBushman (3.9 percent) and Anatolian (3.9 percent). The Dongolan, Anatolian and Armenoid terms are euphemisms for the so-called "Brown Race" "Dynastic Race", "Hamitic Race", and etc., which racist Europeans claimed were the founders of civilization in Africa.

Table 2: Tlatilco Cerro de las Mesas Racial

Composition: 21.2 31.8

Loponoid 18.3 4.5

Armenoid 10.6 13.6

Ainuid+Artic 36.5 45.5

Pacific 13.5 4.5

Equatorial+Bushman

Poe (1997), Keita (1993,1996), Carlson and Gerven (1979) and MacGaffey (1970) have made it clear that these people were Africans or Negroes with so-called 'caucasian features' resulting from genetic drift and microevolution (Keita, 1996; Poe, 1997). This would mean that the racial composition of 26.9 percent of the crania found at Tlatilco and 9.1 percent of crania from Cerro de las Mesas were of African origin.

In Table 2, we record the racial composition of the Olmec according to the Wiercinski (1972b) study. The races recorded in this table are based on the Polish Comparative-Morphological School (PCMS). The PCMS terms are misleading. As mentioned earlier the Dongolan, Armenoid, and Equatorial groups refer to African people with varying facial features which are all Blacks. This is obvious when we look at the iconographic and sculptural evidence used by Wiercinski (1972b) to support his conclusions.

Wiercinski (1972b) compared the physiognomy of the Olmecs to corresponding examples of Olmec sculptures and bas-reliefs on the stelae. For example, Wiercinski (1972b, p.160) makes it clear that the colossal Olmec heads represent the Dongolan type. It is interesting to note that the empirical frequencies of the Dongolan type at Tlatilco is .231, this was more than twice as high as Wiercinski's theoretical figure of .101, for the presence of Dongolans at Tlatilco.

The other possible African type found at Tlatilco and Cerro were the Laponoid group. The Laponoid group represents the Austroloid-Melanesian type of (Negro) Pacific Islander, not the Mongolian type. If we add together the following percent of the Olmecs represented in Table 2, by the Laponoid (21.2%), Equatorial (13.5), and Armenoid (18.3) groups we can assume that at least 53 percent of the Olmecs at Tlatilco were Africans or Blacks. Using the same figures recorded in Table 2 for Cerro, we observe that 40.8 percent of these Olmecs would have been classified as Black if they lived in contemporary America.

Rossum (1996) has criticized the work of Wiercinski because he found that not only blacks, but whites were also present in ancient America. To support this view he (1) claims that Wiercinski was wrong because he found that Negro/Black people lived in Shang China, and 2) that he compared ancient skeletons to modern Old World people.

First, it was not surprising that Wiercinski found affinities between African and ancient Chinese populations, because everyone knows that many Negro/African /Oceanic skeletons (referred to as Laponoid by the Polish school) have been found in ancient China see: Kwang-chih Chang *The Archaeology of ancient China* (1976,1977, p.76,1987, pp.64,68). These Blacks were spread throughout Kwangsi, Kwantung, Szechwan, Yunnan and Pearl River delta.

Skeletons from Liu-Chiang and Dawenkou, early Neolithic sites found in China, were also Negro. Moreover, the Dawenkou skeletons show skull deformation and extraction of teeth customs, analogous to customs among Blacks in Polynesia and Africa.

Secondly, Rossum argues that Wiercinski was wrong about Blacks in ancient America because a comparison of modern native American skeletal material and the ancient Olmec skeletal material indicate no admixture. The study of Vargas and Rossum are flawed. They are flawed because the skeletal reference collection they used in their comparison of Olmec skeletal remains and modern Amerindian populations because the Mexicans have been mixing with African and European populations since the 1500's. This has left many components of these Old World people within and among Mexican Amerindians. The iconography of the classic Olmec and Mayan civilization show no correspondence in facial features. But many contemporary Maya

and other Amerind groups show African characteristics and DNA. Underhill, et al (1996) found that the Mayan people have an African Y chromosome. This would explain the "puffy" faces of contemporary Amerinds, which are incongruent with the Mayan type associated with classic Mayan sculptures and stelas.

Wiercinski on the otherhand, compared his SRC to an unmixed European and African sample. This comparison avoided the use of skeletal material that is clearly mixed with Africans and Europeans, in much the same way as the AfroAmerican people he discussed in his essay who have acquired "white" features since mixing with whites due to the slave trade.

A. von Wuthenau (1980), and Wiercinski (1972b) highlight the numerous art pieces depicting the African or Black variety which made up the Olmec people. This re-analysis of the Olmec skeletal material from Tlatilco and Cerro, which correctly identifies Armenoid, Dongolan and Loponoid as euphmisms for "Negro" make it clear that a substantial number of the Olmecs were Blacks support the art evidence and writing which point to an African origin for Olmec civilization.

In conclusion, the Olmec people were called Xi. They did not speak a MixeZoque language they spoke a Mande language, which is the substratum language for many Mexican languages.

The Olmec came from Saharan Africa 3200 years ago.They came in boats which are depicted in the Izapa Stela no.5, in twelve migratory waves. These ProtoOlmecs belonged to seven clans which served as the base for the Olmec people. Physical anthropologist use many terms to refer to the African type represented by Olmec skeletal remains including Armenoid, Dongolan, Loponoid and Equatorial. The evidence of African skeletons found at many Olmec sites, and their trading partners from the Old World found by Dr. Andrzej Wiercinski prove the cosmopolitan nature of Olmec society. This skeletal evidence explains the discovery of many African tribes in Mexico and Central America when Columbus discovered the Americas (de Quatrefages, 1836).

The skeletal material from Tlatilco and Cerro de las Mesas and evidence that the Olmecs used an African writing to inscribe their monuments and

artifacts, make it clear that Africans were a predominant part of the Olmec population. These Olmecs constructed complex pyramids and large sculptured monuments weighing tons. The Maya during the Pre-Classic period built pyramids over the Olmec pyramids to disguise the Olmec origin of these pyramids.

LINGUISTIC EVIDENCE OF AFRICAN INFLUENCE IN ANCIENT AMERICA

The most influential group in the rise of American civilization were the Manding speakers of West Africa. The Manding speaking people founded the first civilizations in much of West Africa 3500 years ago. They also founded the Olmec civilization in the New World and left numerous toponyms in Mexico and Panama. (Winters 1977, 1979, 1981, 1983, 1986b)

Although Wiener (1922) and Sertima (1976) believe that the Manding only influenced the medieval Mexican empire, the decipherment of the Olmec scripts and a comparative analysis of the Olmec and Manding civilizations show correspondence. (Winters 1979, 1980, 1981) The most important finding of Wiener (1922) was the identification of Manding inscriptions on the Tuxtla statuette. Although Wiener (1922) was unaware of the great age of the Tuxtla statuette his correct identification of the African origin of the signs on the statuette helped us to decipher the Olmec script.

The linguistic evidence suggest that around 1200 B.C., when the Olmec arrived in the Gulf, region of Mexico a non-Maya speaking group wedged itself between the Huastecs and Maya. (Swadesh 1953) This linguistic evidence is supplemented by Amerindian traditions regarding the landing of colonist from across the Atlantic in Huasteca (we will discuss this tradition later).

The Manding speakers were early associated with navigation/sailing along the many ancient Rivers that dotted Africa in neolithic times. (McCall 1971; McIntosh and McIntosh 1981) These people founded civilization in the Dar Tichitt valley between 1800-300 B.C, and other sites near the Niger River which emptied into the Atlantic Ocean. (Winters 1986a)

The Olmecs spoke a Manding language. (Wuthenau 1980) This has been proven by the decipherment of the Olmec inscriptions. Due to the early spread of the manding language during the Olmec period Manding is a substratum language of many Amerind. language.

The Manding languages are a member of the Mande family of languages. (Platiel 1978; Galtier 1980) Mann and Dalby (1987), give Mande a peripheral status in the Niger-Congo superset.

As has been shown throughout this book the Manding settled many parts of the ancient world. The Olmec language has a high frequency of disyllabic roots of the CVCV, CV and CVV kind. Monosyllabic roots of the CV kind often reflect the proto-form for many Manding words. (Winters 1979)

As in most other Olmec languages, words formed through compounding CVCV and CV roots, e.g., (**gyi/ji** 'water') **da-ji** 'mouth-water, saliva', **ny -ji** 'eyewater:tear'. Manding has a well established affixal system, typified by the use of suffixes as useful morphemes expressing grammatical categories. Although tone is important in the Manding languages, it was least important in the Olmec group.

It is clear that contemporary Amerinds share few if any biological characteristics with Africans. Yet Greenberg (1987) has found many Amerind and African cognates.

In addition to cognates, there are numerous toponyms which unite the New World and Africa. (Vamos-Toth Bator 1983; Duarte 1895) For example, the Olmec/Manding suffix of nationality or locality **-ka**, is represented in Mexico as **ca**, e.g., Juxtlahuaca, Oaxaca, Toluca and etc. In addition Dr. Vamos-Toth (1983), has found over fifty identical toponyms in West Africa and Meso-America.

Below we will compare Manding and selected Amerind languages. Some of the diacritic features of the Amerind languages will be noted in this paper. But in the case of Manding/Olmec, on the other hand, diacritic marks will not be used in conformity with the African Reference Alphabet. (Mann and Dalby 1987, p.214)

TAINO The Taino and Manding/Olmec languages share many points of phonology and morphology. Taino was spoken in the Caribbean when Europeans first arrived in the New World. Taino is presently extinct.

The Taino lived on the larger islands in the Greater Antilles, Cuba, Hispaniola and Puerto Rico. Archaeologists believe that these islands were first settled around 4000 B.C., by people from Belize, who practiced a stone age culture and made fine canoes.

By 2000 B.C., new immigrants from coastal South America, especially the Orinoco Valley, and settled the islands of the Greater Antilles. These people made tools of stone, shell and bone, and fine pottery.

It is believed that the taino settled the Greater Antilles during the first century A.D. The Taino were long distant merchants. They practiced agriculture and mined gold which they worked into fine artifacts.

For relaxation the taino built ceremonial ball game courts. They also built larger canoes that could carry 150 people.

Before the Taino became extinct after 1540 A.D., as a result of massacres, disease and over work they gave the world many valuable products. The Taino gave the world cassava, tobacco, maize, chile peppers, squash, beans, pineapples and peanuts. Taino is divided into two speech communities: Classic Taino and SubTaino. (Rouse 1986) These are two distinct languages. The Taino language discussed herein, is Classic Taino which was spoken on Hispaniola and Puerto Rico. (Allaire 1984) Taino is placed in the Arawakan supergroup of languages. Subgroups in the Arawakan supergroup adopted many Taino loan words, but it was not very close to Taino. Arawak, was limited to ethnic groups from the Guianas and Trinidad. (Rouse 1986) Rafinesque (1836) was the first scholar to note difference between Taino and Arawakan. Noble (1965) considers Taino to be an offshoot of proto-Arawakan. Taylor (1976) on the other hand believes Taino is a descendant of Proto-Maipuran. Rouse (1986) as mentioned earlier believes Taino belongs to Northern Arawakan. All of these classifications are suspect because these scholars have failed to present more than a few Taino-Arawakan cognates.

The evidence for Taino comes from vocabularies collected by early European explorers. Rafinesque (1836), collected Taino words recorded by

Roman, Columbus, Dandleria, Acosta, Gomara, Oviedo, Garcia and Diaz to analyze the Taino language and compare it to other languages to identify cognates. Taino and Olmec/Manding words are monosyllabic. The Taino and Manding languages use numerous suffixes and prefixes to show grammatical distinctions. For example, in both these languages the affix **-i**, is joined to words to indicate "this, the ,and it", e.g., **it** 'this man', and **iz** 'this eye' in Taino. Taino and Manding are agglutinative languages. The joining of two or more words is commonly used to form new words. For example, Manding words are formed by adding an affix to a radical e.g., **ji** 'water': **ji-ma** 'watery', and **baa** 'finish': **too -baa** 'to complete/to achieve'. In Taino, we have **a** 'water': **a-ma** 'great water', **ca** 'soil': **ca-za-bi** 'bread'.

Taino and Manding share analogous affixes. In Manding the affix **ka** can be used as a prefix of the affirmative injunctive or as a suffix joined to names of localities. This Manding **-ka**, agrees with Taino **gua**, e.g., **gua-ma** 'Lord', and **Ma-za-gua** 'Great plain'. The affix **-ma** is used to amplify everything in Taino. (Rafinesque 1836) This agrees with the Manding suffix **-ma**, which is joined to substantives to form adjectives or show possession or the intensive, e.g., Manding **ji** 'water': **ji-ma** 'watery'; Taino **a-ma** 'great water'. In addition reduplication is used to form the plural in Manding and Taino, e.g., Taino **ua** 'old': **uaua** 'very old'.

The Taino and Manding languages share lexical items from the basic vocabulary : Manding Taino English bi ba mother bo ba dwelling ba bal ocean le el son jo/gyo io God

Taino and Manding have similar syntax e.g., Taino **teitoca** 'thou be quiet'; and Manding **i-te to-ka** 'thou be at ease'. Taino and Manding also have analogous pronouns: First Person Second Person Third Person Taino m' e,i a Manding m e a

OTOMI Otomi and Manding also share many features in grammar, phonology and morphology. This is interesting because Dixon (1923) and Marquez (1956, pp.179-180) claimed that the Otomi had probably mixed in the past with Africans. Quatrefages (1889, pp.406-407) also believed that Africans formerly lived in Florida, the Caribbean and Panama. Gonzalo Aguirre Beltran (1972, p.107) admits a profound influence of Manding slaves in colonial America, but due to their enslavement the slavery period

can not account for the genetic relationship which exist between Otomi and Manding.

Manding is closely related to old Otomi, rather than the Mezquital dialect. As a result most of the terms compared herein are taken from Neve y Molina (1975) and Manuel Orozcoy y Berra's Geografia da las lenguas y Carta Ethgrafica de Mexico.

Although Neve y Molina's work is over 200 years old, most of the terms he collected agree with contemporary Otomi terms in most details, except for the lack of diacritic marks and nasalized vowels or glottalized consonants. For example, whereas in the Muger Otomi dialect we find **danxu** 'woman', Neve y Molina (NyM) had **dansu**; Mudurar dialect **da** 'ripe, mature', NyM **da** 'id.'; Ojo Na **daa** 'eye', NyM **daa** 'id.'; Hija **ttixu** 'son', NyM **ti**; and Diente Na **tzi** 'tooth', NyM **tsi**.

The phonology of contemporary Otomi can be explained by evolution. The sound change from **s > z** in the terms for 'woman' and **s > x** for 'tooth', can be explained as a normal historical transition from one Otomi phoneme to another. The addition of the Otomi possessive **na** to the actual words for 'eye' and 'tooth'.

The orthography for Otomi dialects has been a focus of controversy for many years. D. Bartholomew (1968), is a leading advocate for the illustration of tone in any discussion of Otomi. H.R. Bernard (1980) on the other hand, has noted the desirability of vowels in a practical spelling/orthography of Otomi. But, both in Otomi and Manding, tone plays an important role.

Other affinities exist between Otomi and Manding. As in Taino, the phonemic syllable is primarily CV and a tone.

All of these languages are agglutinative. In both Olmec/Manding and Otomi the words are formed by adding two different terms together or an affix. Manual Orozco (p.129) records **ka-ye** as the Otomi word for 'holy man'. This term is formed by **ka** 'holy' and **ye** 'man'. Another word is **da-ma** 'mature woman'. This word is formed by **ma** 'woman' and **da** 'mature,ripe'.

Otomi and Olmec/Manding share grammatical features. The Otomi **ra** 'the', as in **ra c**, 'the cold' agrees with the Manding **-ra** suffix used to form the present participle e.g., **kyi-ra** 'the envoy'. The Otomi use of **bi** to form the completed action agrees with the Manding verb 'to be' **bi**. For example, Otomi **bi du** 'it died' and **bi zo-gi** 'he left it' is analogous to Manding **a bi-sa**. Otomi **da** is used to form the incomplete action e.g., **ci** 'eat': **daci** 'he will eat'. This agrees with the Manding **da, la** affix which is used to form the factitive or transitive value e.g., **la bo** 'to take the place'. In addition Otomi **?no**, is the completive e.g., **bi ?no mbo ra** 'he was inside his house'. This shows affinity to the Manding suffix of the present participle **-no**, e.g., **ji la-sigi-no** 'dormant water'.

The Mezquital Otomi pronominal system shows some analogy to that of Manding, but Neve y Molina's Otomi pronouns show full agreement :

First	Second	Third	Otomi	ma i,e a	Manding	n', m' i,e a	Otomi and Manding
also share many cognates from the basic vocabulary including English							
Otomi	Manding	son/daughter	t?i,ti	de,di	eyes	da do	brother
ku	koro	sister	nkhu	ben-k	lip	sine	sine
mouth	ne	ne	man	ta/ye	tye/kye		

The Otomi and Manding languages also have similar syntax e.g., Otomi **ho ka ra 'ngu** 'he makes the houses', and Manding **a k nu** 'he makes the family habitation (houses)'.

MAYA The Manding and Mayan languages share many grammatical and lexical affinities. In both these languages there is striking similar distinctions between alienable and inalienable possessed nouns. (Welmers 1973)

The Manding and Mayan languages have similar pronominal systems: First Second Third Manding **ni,n',na e a** Maya **in ech a**

J.A. Fox (1985) observed that Maya had a previous third person prefix ***i**, which was joined to many Maya kinship and body part terms. This discovery by Fox, is most interesting because Winters (1986b, p.87) suggested that a ***y** and/or ***-i** was prefixed to Mande terms for the head and face. In Taino an **i**, is also joined to names for parts of the body e.g., **iz** 'eyes'.

There are many Maya and Manding cognates including: Maya English
Manding naal parent, mother na ba father pa ba lord ba kan maize ka

In addition to sharing cognates from the basic vocabulary, Manding and Maya share formational elements. For example, there is parallel use of **-ma** to form the negative mood in Maya and Manding. And in both these languages the suffix **-na** is used to indicate possession.

The Manding, Maya, Otomi and Taino languages share

pronouns: Manding Taino Otomi Maya Sing./Plural n,m,na /n-te mi, m' nga, na in e /i-te ti,t' i,e,ni ech a /a-te li na,a a This pattern of Amerind and African pronoun agreement is quite interesting. Greenberg (1987) has observed that Amerind languages are characterized by first-person **n**, and second person **m**. But in the case of Otomi and Maya, we find first person **n**, second person **e/i**, and third person **a**, the same pronoun pattern found in the Manding group. This shows considerable influence of the Manding /Olmec over the Maya, and the probable identification of the Otomi and Taino languages as genetically related to the Manding group.

This evidence of Manding, Maya, Otomi and Taino pronominal agreement is striking because there is, as noted by Greenberg, Turner and Zegura (1986) "not a single authenticated borrowing of a first-or-second person pronoun". Thus the evidence of a: **n,na,n'** and **e, i/a** pronoun pattern clustered in Africa and the New World supports Greenberg's (1987) hypothesis of an African influence on the Amerind languages, and Wiener's (1922) view that the dominant ethnic group in developing American civilization was the Manding speaking people.

It is improbable to suggest that borrowing and coincidence can account for the pronominal agreement between Manding, Maya, Taino and Otomi for two reasons (1) the accepted historical date for the meeting of the speakers of these languages is far too late to account for the grammatical affinities and corresponding terms found within these languages; and (2) borrowing is very rare from a culturally subordinate linguistic group (the African slaves) into a culturally dominant linguistic group (the Amer-indians), particularly in the

basic vocabulary areas. This hypothesis is also supported by the fact that the Taino words were collected before Mande¹⁵ Americas.

speaking slaves were taken to the

The evidence of shared linguistic features between lexical items and

¹⁵ . The European slave traders moved from north to south in their recruitment of slaves. As a result, we find that up until the 1550's most African slaves taken to Spanish America came from areas above the Gambia river. Most of the earliest Mande speaking slaves did not begin arriving in the Americas until slaves began to be exported from the Gambian region of West Africa.

grammatical paradigms between Manding, Maya, Otomi and Taino exhibit an intimate and prolonged early contact between the speakers of these languages. This contact is also proven by the decipherment of the Olmec inscriptions.

ANCIENT MIGRATION STORIES OF MEXICO The Maya were not the first to occupy the Yucatan and Gulf regions of Mexico. It is evident from Maya traditions and the artifacts recovered from many ancient Mexican sites that a different race lived in Mayaland before the Mayan speakers settled this region.

Friar Diego de Landa , in Yucatan Before and After the Conquest, wrote that "some old men of Yucatan say that they have heard from their ancestors that this country was peopled by a certain race who came from the East, whom God delivered by opening for them twelve roads through the sea".

This tradition is most interesting because it probably refers to the twelve migrations of the Olmec people. This view is supported by the stone reliefs from Izapa, Chiapas , Mexico published by the New World Foundation. In Stela 5, from Izapa we see a group of men on a boat riding the waves.¹⁶ (Sitchin 1990)

At the top of Stela No.5 , we recognize two lines of Olmec writing across the top of the artifact. On the first line we read from right to left :**I ba i. Lu tu lu. I**

¹⁶. A. von Wuthenau, *Unexpected Faces in Ancient America*, (Mexico, 1980) pp.242-245.

ba i , which means "Thou art powerful Now! Hold Upright (those) obedient to the[ir] Order. Thou art Powerful Now!" On the second line we read the following **I lu be. I lu** , which means "Thou hold upright Unity. Thou [it] upright".

The religious orders spoken of in this stela are the **Bird** and **Jaguar** cults. These Olmec cults were **Nama** or the Humano-Jaguar cult; and **Kuno** or Bird cult. The leader of the **Nama** cult was called the **Nama-tigi** (**Nama** chief) , or **Amatigi** (head of the faith). The leader of the **Kuno** cult was the **Kuno-tigi** (**Kuno** chief). These cult leaders initiated the Olmec into the mysteries of the cult.

On the Stela No. 5, we see both the **Kuno-tigi** and **Nama-tigi** instruction youth in the mysteries of their respective cults.



On Stela No.5, we see two priests and members of each cult society sitting in a boat with a tree in the center.(Wuthenau 1980;Sitchin 1990,p.178) On the righthand side of the boat we see the **Nama-tigi**, and on the left hand side we see the **Kuno-tigi**.

The personage on the right side of the boat under a ceremonial umbrella is the **Nama-tigi**. In Mexico, this umbrella was a symbol of princely status. Above his head is a jaguar glyph which, according to Dr. Alexander von Wuthenau (1980) indicates that he was an Olmec. This personage has an African style hairdo and a writing stylus in his left hand. This indicates the knowledge of writing among the Olmecs which is also evident in the Olmec inscriptions deciphered by Winters (1977a,1977b,1979, 1980) .

In the center of the boat on Stela No.5, we find a large tree. This tree has seven branches and twelve roots. The seven branches probably represent the seven major clans of the Olmec people. The twelve roots of the tree extending into the water from the boat probably signifies the "twelve roads through the sea", mentioned by Friar Diego Landa.

On the sides of the boat we see two Olmec signs :



they read: "In the company of Purity". This statement signifies that the Olmec believed that worship of the **Kuno or Nama** cults led to spiritual purity among the believers.

On the left hand side of the boat we see a number of birds. Here we also find a priest wearing a conical hat instructing another youth, in the mysteries of the **Kuno** cult around a flame.



Among the Olmecs this flame signified the luminous character of knowledge.

The **Kuno** priest wears a conical hat. The evidence of the conical hat on the **Kuno** priest is important evidence of the Manding in ancient America. The conical hat in Meso-America is associated with Amerindian priesthood and as a symbol of political and religious authority . Leo Wiener (1922, v.II: p.321) wrote that:

"That the kingly and priestly cap of the Magi should have been preserved in America in the identical form, with the identical decoration, and

should, besides, have kept the name current for it among the Mandingo [Malinke-Bambara/Manding] people , makes it impossible to admit any other solution than the one that the **Mandingoes established the royal offices in Mexico**".¹⁷ (author's emphasis)

It is clear that Stela No.5, from Izapa not only indicates the tree of life, it also confirms the tradition recorded by Friar Diego de Landa that the Olmec people made twelve migrations to the New World. This stela also confirms the tradition recorded by the famous Mayan historian Ixtlixochitl, that the Olmec came to Mexico in "ships of barks " and landed at Pontochan, which they commenced to populate. These Blacks are frequently depicted in the Mayan books/writings carrying trade goods.

Other traditions mentioned by Sahagun, record the settlement of Mexico by a different race from the present Amerindian population. Sahagun says that these "Eastern settlers of Mexico landed at Panotha, on the Mexican Gulf. Here they remained for a time until they moved south in search of mountains. Other migration to Mexico stories are mention in the Popol Vuh, the ancient religious and historical text compiled by the Quiche Mayan Indians.

These migration traditions and Stela No.5, probably relates to a segment of the Manding-speaking Olmec, who landed in boats in Panotha or Pantla (the

Huasteca) and moved along the coast as far as Guatemala. The reported route of

¹⁷ . The appearance of the conical hat among the **Magi** or **Medes** in Persia should not be surprising because as pointed out in the West Asia unit, the **Medes** were Manding speakers.

the Panosha settlers interestingly corresponds to the spread of the Olmecs in Meso-America which extended from the Gulf of Mexico to Chalcatzingo, in the Mexican highlands along the Pacific coast.(Morley, Brainerd & Sharer 1983, p.52)

OLMEC EMPIRE Around the time the Manding speaking Olmecs arrived in Mexico, the Gulf was sparsely populated. The Olmec seem to represent trader-colonists because both men and women lived on the habitation sites. If the Olmecs had been only a group of merchants we would not find so many sculptures of African women in addition to men on Olmec sites

The Olmec empire was spread from Yucatan in the East, to Guerrero and the Pacific coast on the west, through Guatemala, Salvador and Costa Rica on the Southwest. In Meso-America the Olmecs continued to use the Proto-Saharan script, which was later adopted by the Mayan civilization. Their efficient agricultural practices supplied them with abundant food to feed the large Olmec population.

The four major Olmec centers in Mexico were La Venta, Laguna de los Cerros, San Lorenzo and Tres Zapotes. On the island of La Venta situated on the Tonalá river, archaeologists have recovered numerous stone figures. At San Lorenzo, located on the shore of the Coatzacoalcos river, we find numerous stone monuments and inscriptions made by the Olmecs.

The Olmecs constructed complex pyramids and large sculptured monuments weighing tons. The Maya during the pre-Classic period built pyramids over the Olmec pyramids to disguise the heritage of the Olmecs.

OLMEC WRITING The decipherment of the Olmec writing indicates that the Olmec spoke one of the Mande languages, closely related to the manding

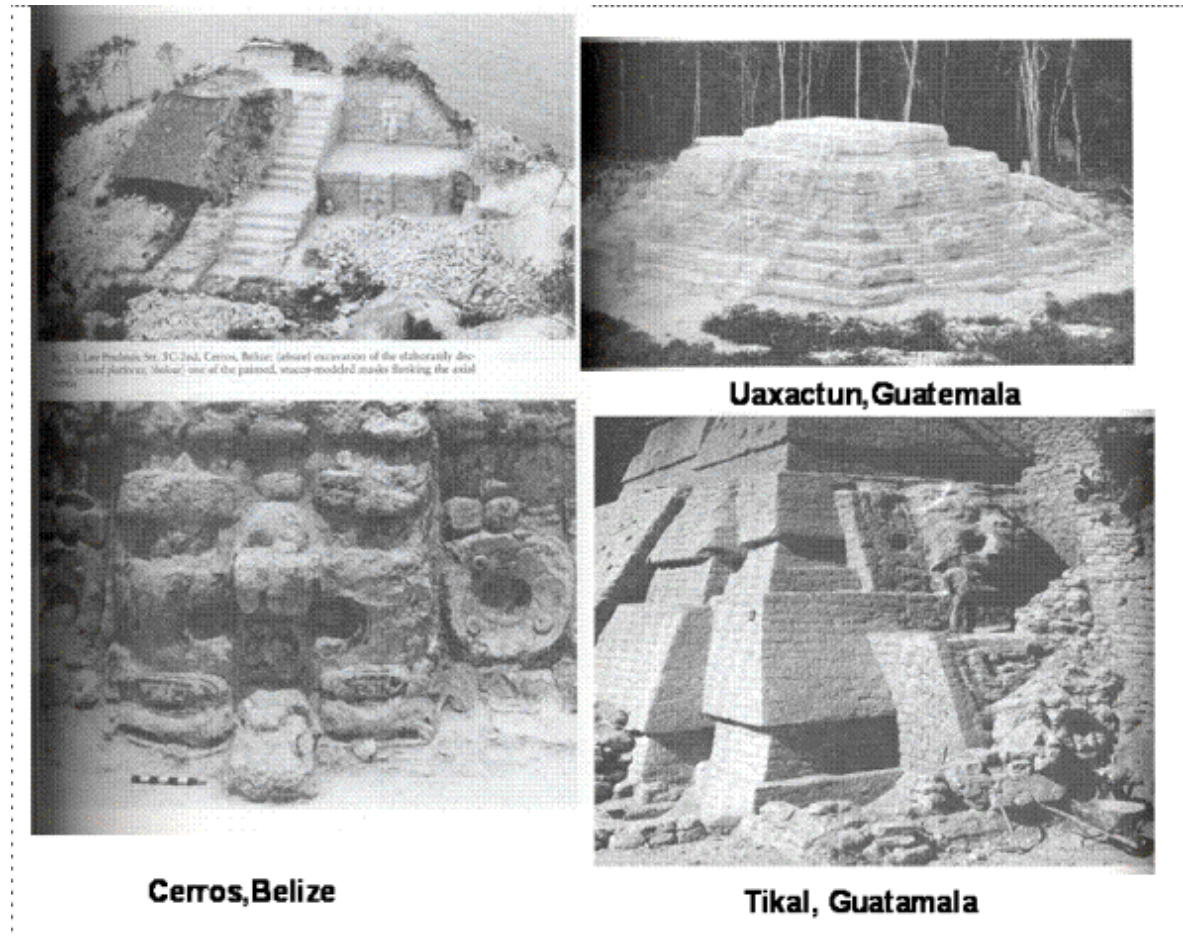
group. As among the ancient Manding of Dar Tichitt in Mauritania and along the Niger river, the Olmecs were mound builders. Ancient Mexican traditions say that some of their ancestors came from, a country across the sea, led by **Amoxaque** or Bookmen. The Mexican term **Amoxaque** , agrees with the Malinke-Bambara term **A ma nkye** , 'he [who] is a teacher'.

Olmec glyphs /inscriptions are frequently engraved on Olmec sculptures. There were two major styles of writing, a cursive and hieroglyphic Olmec script. The Olmec inscriptions are found both on bas reliefs and smaller pieces of Olmec works of art. Olmec symbols were also engraved on Olmec human figures.

The Olmec script is a syllabic writing system. The most famous Olmec inscriptions are the La Venta celts. In addition to writing inscriptions on celts and stelae the Olmec invented paper around 1000 B.C.

PYRAMIDS The Olmecs were accomplished artists, scientists and engineers. Their civilization was highly developed. It influenced all the later

civilizations in Mexico.



The Olmecs constructed complex earthen pyramids and large sculptured monuments weighing tons. The Pre-Classic Maya pyramids probably were built by the Olmecs. Under the pre-Classic Maya pyramids we find dirt and rubble. This suggests that the earthen mounds over the Olmec tombs, were covered with a stone pyramid in pre-Classic Maya times.

ART

The art of the Olmecs is characterized by large stone monuments, especially the heads of the Africanoid rulers found at La Venta and San Lorenzo. The Africanoid somatic traits of the Olmec colossal heads astonish most archaeologists. The so-called epicanthic (mongoloid eye) fold and 'corn-roll braids' on the colossal heads are all associated with the African type. (Wuthenau 1980)

In addition to this monumental art, Olmec personal art includes human figurines, ceramics, small stone sculptures, masks and axes. The Olmec, Izapa and Mayans share many iconographic elements. These continuities are most evident in the mask sculptures which include the toothless

jaws, the crossed band or X symbol and bipedal flower motif in the headdress.

OLMEC RELIGION

There were two principle Olmec cults, the **Nama** or humano-jaguar cult led by the **Nama-tigi** and the **Kuno** cult led by the **Kuno-tigi**. Each cult was popular in different parts of Olmecland.

The Olmec cult leader was recognized as an expert in all aspects of life as illustrated in Stela No.5 ,from Izapa. It was the duty of the Olmec priest to instruct the neophytes at special religious centers in the Olmec heartland as pointed out on Stela No. 5.

Monument 13 of La Venta highlights the Olmec cult associations. Here we find depicted a personage wearing the ancient breechcloth custom of the Manding, a headdress on his head, jewels and sandals.

The jaguar cult dominated the Gulf region. It was dominant in Yucatan, Belize and Guatemala. The bird cult dominated the other parts of the Olmec empire.

Often personages with great religio-political powers were buried at Olmec religious centers, These religious leaders were often called in Olmec **gyofa / jofa** 'cult father' At the tombs of these cult fathers the common people made sacrifice and offered libations. For example. our decipherment of the Olmec writing as determined that Ka-Pe, of the LaVenta offering No.4, was a **Nama-tigi** ; while **Ka-Tutu** of Tuxtla, was probably a **Kuno-tigi**.

The importance of these tombs resulted from the Olmec concept of personhood. (Soustelle 1984) Winters (1978) decipherment of the Olmec writing indicates that among the Olmecs each person was believed to be divided into three parts the **bo** (ghost),

the **ba** (spirit), and **nu** (soul). The **ba**, was supposed to remain in the tomb and give virtues to pilgrims who offered libations at the tombs of the deceased priests.

ART The art of the Olmecs is characterized by large stone monuments, especially the well known heads of the Africoid rulers of Olmecland that have striking features similar to the rulers of the 25th Dynasty of Egypt. This is not surprising because the Manding people, that formed the base of the Olmec people, and the Kushites that founded the 25th Dynasty, originated in the Fertile African Crescent, before they spread into Nubia, West Africa and ancient America. The Olmec giant heads which are almost identical to the 25th Dynasty type have been found at La Venta and San Lorenzo. In addition to monumental art the Olmec personal art includes human figurines, ceramics, small stone sculptures, masks and axes.

OLMEC AFFINITY TO ANCIENT CHINESE CIVILIZATION Many researchers have detected affinity between the ancient civilizations of

China and the Olmec civilization. These scholars have wondered why these civilizations share many features. The answer is that both the Olmecs and founders of the Xia and Shang came from the Fertile African Crescent and shared many cultural traits. Moreover as shown in Chapter 25, some of the founders of the Xia and Shang Dynasties spoke Manding, the same language spoken by the Olmecs. It is interesting to note that the Olmec Bird cult is analogous to the Bird Clan of the Yueh

people. **PRECLASSIC MAYA/OLMECS**

The pre-Classic Maya sites were founded by the Olmecs. M.D. Coe believes that the pre-Maya were Olmecs.¹⁸ This is supported by the Maya inscriptions from Palenque that claim that the first King of Palenque was the Olmec King U-Kix¹⁹Chan.

The pre-Classic sites include Rio Azul, Abaj Takalik, Uaxactin and Tikal. The pre-Classic Maya made beautiful artifacts.

The pre-Classic Maya blacks built many pyramids at pre-Classic sites. These site were religious centers. The Olmec jaguar pyramids are usually found

underneath Classic Maya style pyramids. One of the Olmec pyramids is structure E-VII-sub. Structure E-VII-sub is found at the Maya city of Uaxactun, in Peten .

¹⁸. Coe, p.48.

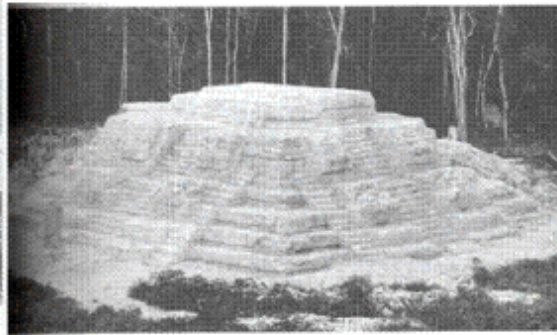
¹⁹. Linda Schele and D. Freidel, A Forest of Kings, (New York: William Morrow and Com.,Inc. 1990) p.254.



Figure 1. Lee Robinson, Ser. 5C-2nd, Cerros, Belize: (above) excavation of the elaborately decorated, stepped platform; (below) one of the painted, stucco-modelled masks flanking the axial stairway.



Cerros, Belize



Uaxactun, Guatemala



Tikal, Guatemala

E-VII-sub is shaped like a step pyramid decorated with huge mascarons resembling jaguar heads on the terraces. This pyramid was covered by a recent Maya structure. The E-VII-sub structure dates range from 700 to 100 B.C. Other pre-Classic sub-structures have been found at , Tikal ,El Mirador, Structure 34; and the Cerros structure 5C-2nd to name a few. All of these structures have the typical jaguar iconography associated with the Olmecs.

The people of Cerros were fishermen, farmers and merchants. The site of Cerros was located at the mouth of New River, which emptied into the Chetumal

Bay. The pre-Classic Maya pyramids were derived from the Olmec raised fluted

"mountains". These mountains were made of earth and rock piled up to create a

mound. A temple was constructed at the top of the mountain. The pre-Classic Maya/Olmec people used the Olmec script to write their hieroglyphics. These inscriptions are usually associated with burials, such as those found at Rio Azul and Tikal. The pre-Classic Maya at Tikal and Rio Azul spoke Olmec.

The inscriptions from these tombs inform us that in these tombs the **ba** remained

along with the **bo**. The dead person's **nu**, according to the pre-Classic texts was

suppose to go to the underworld.

Chapter 2: The Decipherment of the Fuente Magna Bowl

In 1958/60 Don Max Portugal Zamora, a Bolivian archaeologist, learned of the

Fuente Magna bowl's existence. Pastor Manjon, Mr. Portugal "baptized" the site

with the name it bears today, "Fuente Magna".

The Fuente Magna bowl was found in a rather casual fashion by a country peasant from the ex-hacienda CHUA, property of the Manjon family situated in

the surrounding areas of Lake Titicaca about 75/80 km from the city of La Paz.

The site where it was found has not been subject to investigation until recently.

The piece in question is a little out of place. It is beautifully engraved in chestnut-brown both inside and out. It reveals zoological motifs and anthropomorphic characters within.

Controversy surrounds the writing on the Fuente Magna Bowl. Dr. Alberto

Marini, translated the cuneiform writing on the bowl and discovered that these

inscriptions were written in the Sumerian writing. After a careful examination of the Fuente Magna, linear writing I determined that the writing was probably Proto-Sumerian. The Proto-Sumerian writing is

found on many artifacts discovered in Mesopotamia. An identical script was used by the Elamites called Proto-Elamite.

Many researchers have been unable to read the writing because they refuse to

compare Proto-Elamite and Proto-Sumerian writing with other writing systems

used in 3000-2000 BC. I have compared the writing to the Libyco-Berber writing used in the Sahara 5000 years ago. This writing was used by the Proto

Dravidians (of the Indus Valley), Proto-Mande , Proto-Elamites and Proto Sumerians.

All of these people formerly lived in Middle Africa, until the Sahara began to dry

up after 3500 BC. Rawlinson, was sure that the Sumerians had formerly lived in

Africa, and he used Semitic and African languages spoken in Ethiopia to decipher the cuneiform writing. Rawlinson called the early dwellers of Mesopotamia: Kushites, because he believed that the ancestors of these people

were the Western Kushites of Classical literature.

The Libyco-Berber writing cannot be read using the Berber language, because

the Berbers only entered Africa around the time the Vandals conquered much of North Africa. Although the Libyco-Berber writing can not be read using the

Berber language it can be read using the Mande language. This results from the

fact that the Proto-Mande formerly lived in Libya, until they migrated from this

area into the Niger valley of West Africa.

The Vai writing have signs similar to the Libyco-Berber, Indus valley, Linear

A of
 Crete, Proto-Elamite and Proto-Sumerian signs. The Vai people spoke a
 Mande
 language.

Comparison of Proto-Sumerian and Vai Writing

<i>Fuente Writing</i>	<i>Linear Sumerian</i>	<i>Vai Script</i>	<i>Vai Sound</i>
			Λ
			Zi
			I
			Me
			Ge
			Gyo/ Jo
			Ka
			Ki
			Mi

Figure 1:

Comparison of Fuente, Proto-Sumerian and Vai Writing

Comparison of Proto-Sumerian and Vai Writing

<i>Fuente Writing</i>	<i>Linear Sumerian</i>	<i>Vai Script</i>	<i>Vai Sound</i>
	Dar (to divine)		Ti
	Mash (Diviner)		Bi
	Me (charms)		Gbe
	Gal (great)	 1. 2.	Tu
	Du (to make)		Pa
			Lu
			Nia
			Ipa
			Su

Figure 2:: Comparison of Fuente, Proto-Sumerian and Vai Writing

Using the phonetic values of the Vai script, I have been able to decipher the Indus Valley and Linear A writing.

Given the fact that the Sumerian language is closely related to the Dravidian and Mande languages, and the similarity between the Proto-Sumerian script and the Libyco-Berber and Vai scripts, suggested that I might be able to

decipher the Fuente Magna writing by using the phonetic values of the Vai script

to transliterate the Fuente Magna writing. Once I transliterated the Fuente Magna signs, I translated the inscription using the Sumerian language.

To test this hypothesis I compared the Fuente Magna writing and symbols from

the Vai writing. I found many matches. Next I consulted several works on the

Sumerian language and writing system. A couple of these works were C.S. Ball,

Chinese and Sumerian (London ,1913), and John A. Halloran, Sumerian Lexicon, <http://www.sumerian.org/sumer/ex.htm> . Once this was done I was able to decipher the Fuente Magna writing.

The Fuente Magna inscriptions are written in the Proto-Sumerian script. The Fuente Magna symbols have several Proto-Sumerian signs joined together to represent words and sentences. In figures 1 and 2, I separate the Fuente Magna signs into their constituent parts so they could be interpreted using the phonetic values of the Vai writing. In Figure 4 , I present a copy of the separation of the Fuente Magna signs into their separate parts.

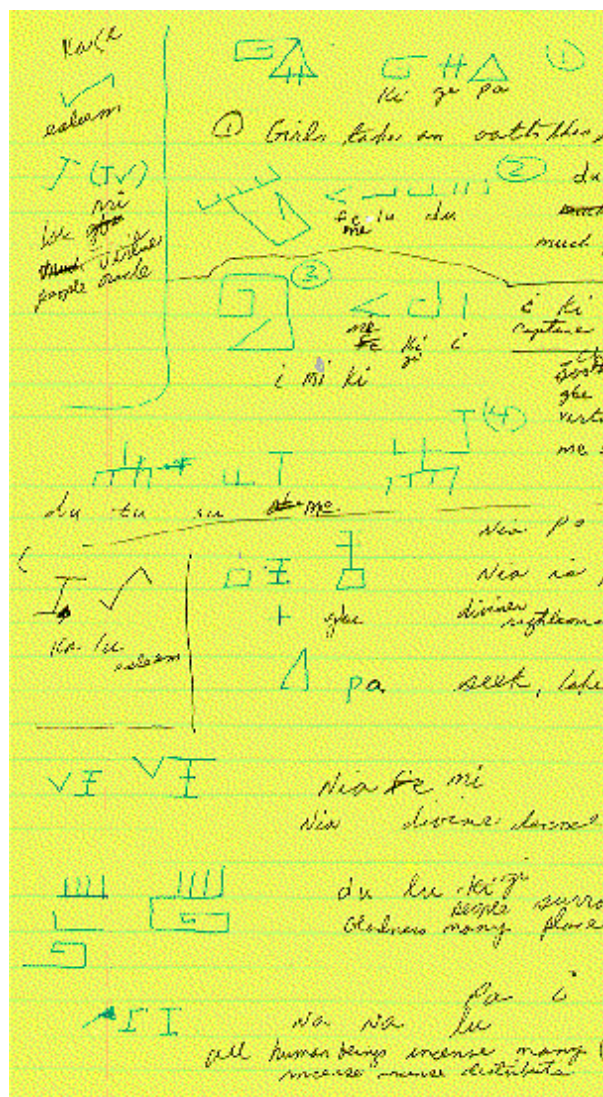


Figure 4: Copy of worksheet used in

decipherment of Fuente Magna

Writing

Below is a transliteration of the inscriptions on the right side of the bowl. We are reading the inscriptions from top to bottom, right to left.

Transliteration

1. **Pa ge gi**
2. **Mi lu du**
3. **I mi ki**
4. **me su du**
5. **Nia po**
6. **Pa**
7. **Mash**
8. **Nia mi**

9. Du lu gi

10. Ka me lu 11. Zi

12. Nan na pa-I

Below I provide the translation in English

"(1) Girls take an oath to act justly (this) place. (2) (This is) a favorable oracle

of the people. (3) Send forth a just divine decree. (4) The charm (this bowl) (is)

full of Good. (5) The (Goddess) Nia is pure. (6) Take an oath (to her). (7) The

Diviner. (8) The divine decree of Nia (is) , (9) to surround the people with Goodness/Gladness. (10) Value the people's oracle. (11) The soul (to), (12) appear as a witness to the [Good that comes from faith in the Goddess Nia before] all mankind."

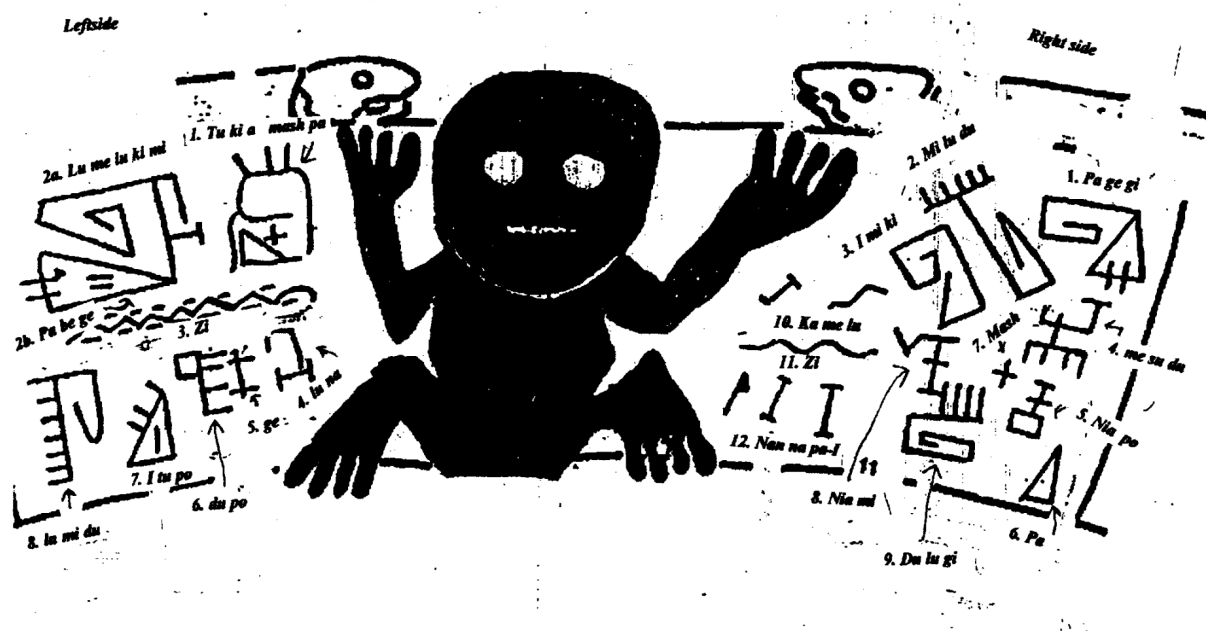


Figure 3: The Fuente Magna Bowl

Below is a transliteration of the inscriptions on the left side of the Fuente Magna

bowl. As in the earlier inscriptions we are reading the signs from top to bottom,

right to left.

Transliteration Left Side Inscription

1. *Tu ki a mash pa*

2a. *Lu me lu ki mi*

2b. *Pa be ge*

3. *Zi*

4. *lu na*

5. *ge*

6. *du po*

7. *I tu po*

8. *lu mi du*

Translation

" (1) Make a libation (this) place for water (seminal fluid???) and seek virtue.

(2a) (This is) a great amulet/charm , (2b) (this) place of the people is a phenomenal area of the deity [Nia's] power. (3) The soul (or breath of life). (4)

Much incense, (5) to justly, (6) make the pure libation. (7) Capture the pure libation (/or Appear (here) as a witness to the pure libation) . (8) Divine good in

this phenomenal proximity of the deity's power." This decipherment of the Fuente Magna bowl indicates that this bowl was used by the People at Fuente Magna to make libations to the Goddess Nia to request

fertility, and offer thanks to the bountiful fauna and flora in the area which made it possible for these Sumerian explorers to support themselves in Bolivia.

It is interesting that the people at Fuente Magna, referred to the Goddess as Nia. Nia, is the Linear A term for Neith. Neith, is the Greek name for the Egyptian Goddess Nt or Neit, Semitic Anat. This goddess was very popular among the ancient people of Libya and other parts of Middle Africa, before these people left the region to settle Mesopotamia, the Indus Valley and Minoan Crete.

This decipherment of the Fuente Bowl (Figure 3) supports the hypothesis of Awen Dawn that the bowl was used to celebrate the Goddess aspect of the ancient people of Bolivia. The fact that Awen accurately recognized that the figure on the bowl due its Goddess pose : open arms and legs spread, is further support for this decipherment.

Moreover, the identification of symbols on the bowl by Awen, that relate to European signs for the Mother Goddess probably relate to the early influence of

Neith on the mainland of Greece and Crete. The Fuente Magna bowl was probably created by Sumerian people who settle in Bolivia sometime after 2500 BC. The Sumerians had boats that sailed all the way to India-Pakistan. The Sumerians may have made their way around South

Africa and entered one of the currents in the area which lead from Africa to South America. These Sumerians were then carried across the Atlantic Ocean by currents to South America (Bolivia)..

Chapter 3 : Decipherment of the Cuneiform Writing on the Fuente Bowl Below is a decipherment of the cuneiform writing on the Fuente Bowl



Cuneiform Writing on the Fuente Bowl To translate the cuneiform I used Samuel A. B. Mercer's, Assyrian grammar with chrestomathy and glossary (N.Y.:AMS Press,1966) to compare the signs found on the Fuente bowl with the cuneiform syllabary. To read the Sumerian text I used John L. Hayes, A Manuel of Sumerian: Grammar and text (Malibu,CA:Udena Publications, 2000) and John A Halloran, Sumerian Lexicon,

<http://www.sumerian.org/sumerlex.htm> .

I will translate the Sumerian cuneiform in panels 1 and 2 of the cuneiform text reading from right to left. In the first panel there is no mention of Shamash the sun god. This is the Akkadian word for the sun god, the name of the sun god in Sumerian was Utu. Reading the text from right to left top to bottom we find the following;

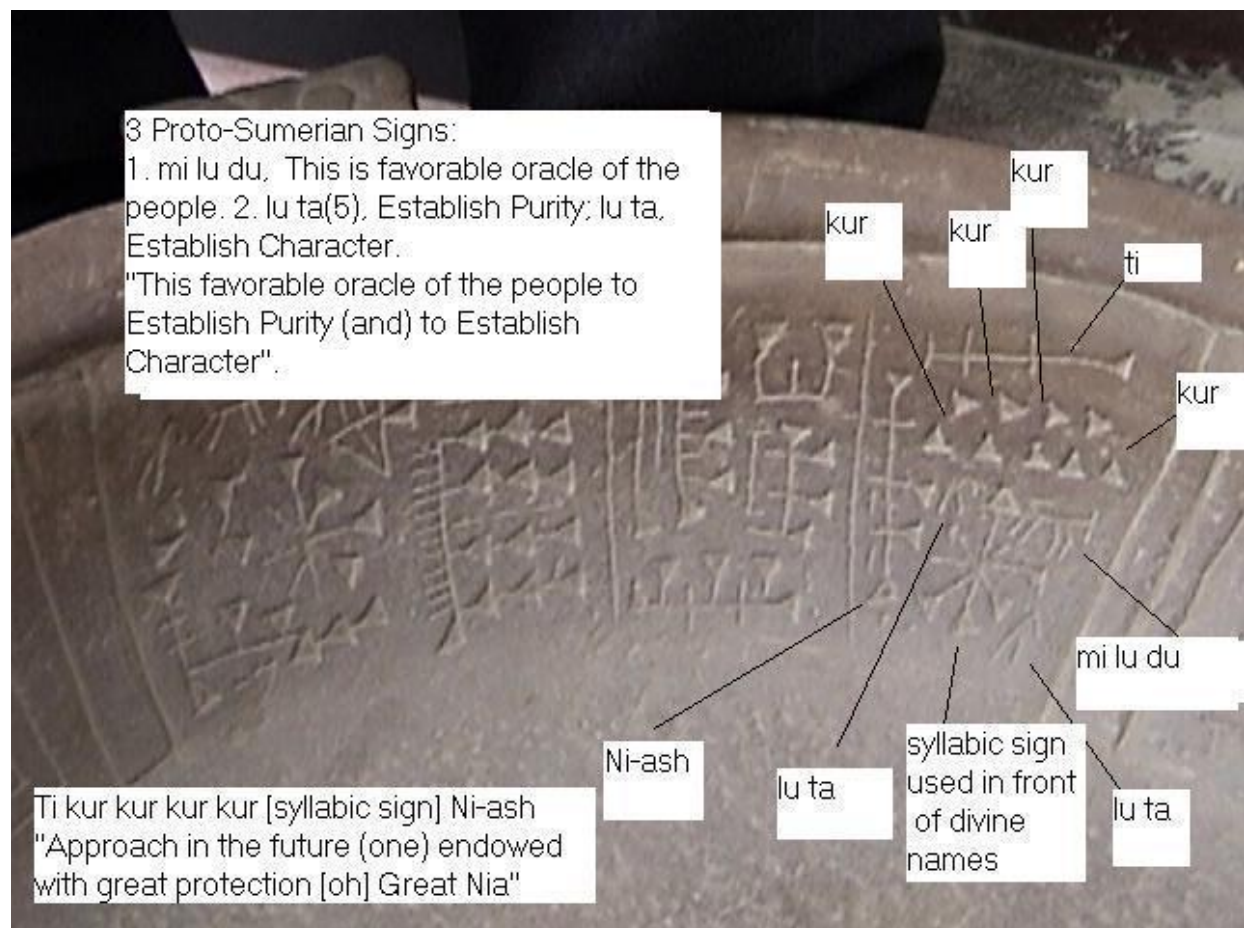


Figure 1: Panel 1

Ti Kur kur kur kur (determinative for divine names) Nia (lit. ni-ash) (Figure 1) Translation: "Approach in the future (one) endowed with great protection the great Nia". "This favorable oracle of the people to establish purity and to establish character [for all who seek it]". This first panel is very interesting. There are three Proto-Sumerian signs in this panel. Here we also find the use of the divine determinative. Hayes, page 35 (figure 5a) discusses this sign.

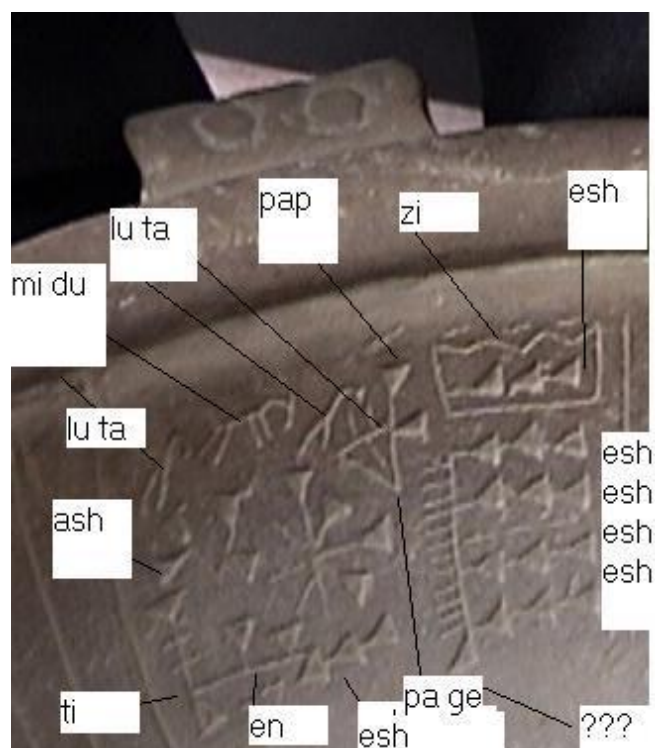


The Sumerian sign used before divine names I have interpreted the sign Ni-ash as Nia, because of the fact that when a syllable is joined to a consonant vowel form the adjoining sign becomes a single vowel. If we read the signs as Ni-ash it means: "unique awe". The Sumerian goddess was Nammu, we know very little about this goddess because much of the knowledge about her was lost at the beginning of Ur111. According to Hayes she was recognized as "the mother who gave birth to heaven and earth", the primeval mother, who gave birth to the gods" (Hayes, p.35). This passage suggests that the original name for Nammu was Nia. The quote from Hayes makes it clear that Nammu-Nia was highly regarded and was worshipped as the main god before the rise of any other Sumerian gods. In the second panel reading from right to left, top to the bottom we find the following:



Figure 2: Panel 2

Transliteration Panel 2: Pa en ash sa tur Translation: "Sprout [oh] diviner the unique advise [at] the temple" This translation of the first two panels of the cuneiform writing reads as follows: "Approach in the future (one) endowed with great protection the Great Nia". "[The Divine One Nia(sh) to] Establish Purity, Establish Gladness, Establish Character" "[Use this talisman (the Fuente bowl)] To sprout [oh] diviner the unique advise [at] the temple". Here we have panel 3, of the Fuente bowl. The signs on this panel are very interesting, as in the other panels we see a combination of ProtoSumerian and cuneiform signs.



Panel 3

Reading from right to left, top to bottom. We have the following: Zi esh The righteous shrine Esh esh esh esh Anoint the shrine, anoint the shrine Pap pa ge The leader takes an oath [to] Lu ta mi du lu ta Establish Purity , a favorable oracle (and) Establish

character Bar nu ash Open up a unique light [i.e., knowledge, for all] Ash ti en Wish for a noble life The entire panel reads as follows: "The righteous shrine, anoint (this) shrine, anoint (this) shrine; The leader takes an oath [to] Establish purity, a favorable oracle (and to) Establish character. [Oh leader of the cult] Open up a unique light [for all], [who] wish for a noble life".

Commentary The cuneiform writing was interesting for two reasons. First, we find that these panels have proto-Sumerian symbols mixed with the cuneiform symbols. Secondly, whereas, the wedges of most Sumerian cuneiform text point leftward, the wedges of the Fuente cuneiform signs point rightward. This may result from the fact that in the Fuente text, the letters are read from right to left, instead of left to right like the cuneiform text from Mesopotamia. The passage on the cuneiform panels of the Fuente Bowl seems to be very similar to the Proto-Sumerian inscription on the right side of the bowl. This translation makes it clear that the passage complements my earlier decipherment of the Proto-Sumerian text also found on the left side of the Fuente Bowl.



Chapter 4: The Pokotia Inscriptions

The monolith at Pokotia was discovered by Bernardo Biados, Freddy Arce, Javier Escalante, Cesar Calisaya, Leocadio Ticlla, Alberto Vasquez, Alvaro Fernholz, Omar Sadud, Rodrigo Velasco and Paulo Batuani. This research , is strongly supported by the President of the Congress of Bolivia, the Honorable H. Enrique Enrique Toro. We thank President Toro greatly for his continued support.

Some time ago Bernardo Biados sent me photos of a monument he found at Pokotia.

The site of Pokotia is around 10 km south of Tiahuanaco (Tiwanaku). These inscriptions are very interesting because they support the Fuente Magna evidence that the Sumerians formerly lived in South America.



The inscriptions at Pokotia were discovered by Bernardo Biados, Freddy Arce

Javier Escalante, Cesar Calisaya, Leocadio Ticlla, Alberto Vasquez, Alvaro Fernholz, Omar Sadud, Rodrigo Velasco and Paulo Batuani. This

monolith proves that the ancient South Americans had syllabic writing. Zecharia Sitchin, in The Lost Realms (N.Y.: Avon Books, 1990) provides a great discussion of the evidence of writing in ancient Peru and Bolivia (pp. 148-152). He observed that Alexander von Humboldt, in Vues des cordillieres et monuments des peuples indigenes de Amerique (1824) wrote that "It has been recently out in doubt that the Peruvians had besides Quippus , knowledge of a sign script".

It is interesting to note that Sitchin published a picture of skin parchment he claims was formerly in the Peruvian museum at La Paz Bolivia, that have many of the signs found on the Fuente Magna bowl and the Proto-Sumerian script (p.150). According to Sitchin , it was published by Ribero and von Tschudi, in Reisen durch Sudamerika. If this parchment still exist in the museum it will provide even further support for the presence of Sumerian writing in South America.

The area where the Pokotia monument was found is a center of archaeological activity. In this area archaeologist have found numerous sites where pyramidal figures resembling ziggurats. These figures are expertly discussed by M. E. Moseley, The Incas and their ancestors (N.Y.: Thames and Hudson,2000). These ancient sites include Pukara at the northern end of Lake Titicaca, and Chiripa and Wankarani in Bolivia.

The ancient centers of this area are usually made in a u-shape. This style of archetecture was popular in the Huaura and Lurin Valleys. This u-shape tradition at Paraiso date back to 1900 BC (Moseley, p.138). Between 1200-800 BC, copper smelting existed at Wankarani and Chiripa. The Pukara site dates back to 400 BC

The Pokotia inscriptions show affinity to the inscriptions found on the Fuente Magna bowl. Below we list the signs found on the statue from Pokotia.

Pokotia Sign List

a	e	i	o	u
☪		—		ㄣ
	ㄣ	ㄣ		
			→	
	≠			
				└
z		ㄣ		
ε	└	∧		
H				
△			□→	
+ MASH				
				F S
ㄣ				
				ㄣ
		ㄣ		

B
D
F
G
L
K
M
N
P

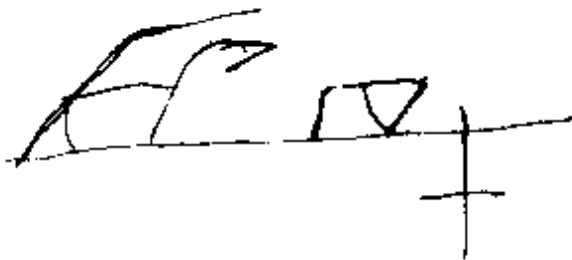
S
T
Y
Z

The Pokotia inscriptions are written in the Sumerian language. The signs are related to the Proto-Sumerian writing. The phonetic values for the signs are the phonetic values of similar signs found in the Vai writing. The sounds for the Vai writing were also used to interpret the Olmec writing and Indus Valley writing.



Pokotia Writing

**Transcription Bi Me be lu A Bi Ka I Lu ge me I Su
U(yu) Ka mi Mi I Me I Bi I Mi ka A I lu ki su I ta
Translation: " Distribute/ the opening of the
Oracle to mankind./ Proclaim [that Putaki's]
offspring (are to) witness esteem./Act justly (now),
to send forth the oracle to nourish knowledge./
Appreciate the cult. [All to} witness the divine
decree./ Send forth the soothsayer to capture the
speech [from the oracle] to make clear the ideal
norm [for living, as a guide for mankind].
[Citizens] witness in favor of this human being to
create wisdom (for all mankind), and send forth
[an example of good] character [Indeed]!" There is
an additional inscription on the left side of the
statue. This inscription is listed below:**



Transliteration: Mash ge pa po mi lu su ta

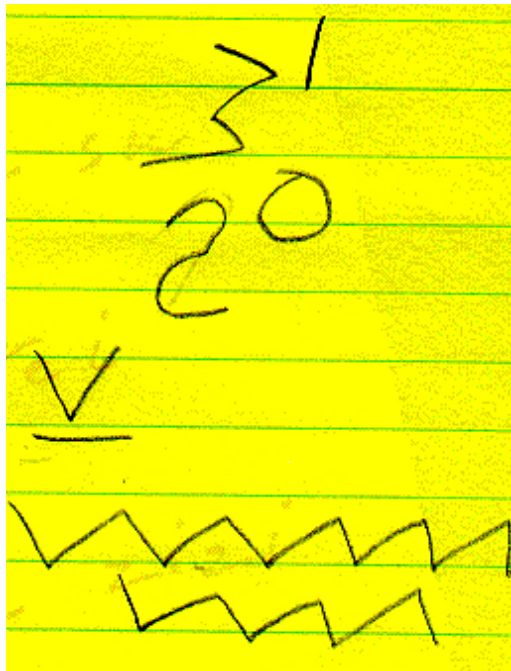
Translation "The Diviner proclaims the phenomenal depth of this area , of the deity's power, to entrust man with wisdom". On the far right side of the Pokotia statue there are inscriptions which appear to be engraved in a box that provide the name of the oracle. Below is the inscription.

HO →

EW

Transliteration Fo/Pu ta ki Na Lu su Lu ki

Translation: "Good Putaki, a wise man and progenator of (many) people." There is an additional inscription on the right side of the statue. This inscription is presented below:



Transliteration I bi Ta gu Mi I Zi zi Translation: "
Take an oath to witness character and wisdom.
Witness the deity's power [to make for you] a
righteous soul".



Discussion Bernardo's discovery of the Pokotia monument supports the research of the Verrills that the Sumerians came to South America in search of metals. A.H Verrill and R. Verrill, *Americas ancient civilizations* (New York: Putnam, 1953), and J. Bailey *Sailing to Paradise*, (New York: Simon & Schuster, 1994) maintain that the area around Lake Titicaca may have been called *Lake Manu*, by the Sumerians. According to the Verrills and Bailey the Sumerians came to this area in search of tin. They support this view by a discussion of the Sumerian traditions, that Sumerians set sail to the land west of the Mediterranean that they called the "*Tin land of the West*" or "*Sunset Land*". It is interesting to note that a major center in this area is Potosi. Bailey suggest that Potosi may relate to the Sumerian term *Patesi* the Sumerian term for 'priest king'. The writing on the Pokotia monument makes it clear that the Pokotia oracle was a heard by many people in ancient Bolivia. This is interesting because the Pachacamac oracle was very popular in this area in historic times. According to Moseley , satellite shrines of one or another of his offspring were worshipped by South Americans (p.68).

During Inca (Sumerian: *En-ka* "Great Lord") times, the temple city of Pachacamac , contained the idol of Pachacamac which was a commanding oracle drawing devotees from Ecuador in the North through Bolivia in the South. People came from far and wide for a Pachacamac prophesy (Moseley, p.68). The Pokotia statue makes it clear that the popularity of oracles in this part of South America existed all the way back in time to the creation of the *Putaki oracle*. There is other support of the early presence of writing in South America dating back to ancient times. Moseley published a number of inscribed Moche bricks and a Tiwanaku portrait head. The characters on the bricks and statue are identical to the Pokotia writing. The symbols on the inscribed Moche bricks are identical to the *na, I, a, mash/bi, mi, ma, po, ki, ta* and *su* signs listed on the Pokotia sign list above. The symbols on the Tiwanaku head are identical to the *me* and *mash/bi* signs found on the Pokotia statue. In addition to evidence from South American popular culture (oracle worship) and archaeology there is linguistic evidence that support the Sumerian presence in Bolivia. Mario Montano has found startling linguistic evidence that indicates a Sumerian substratum in the

Aymara and Quechua languages. These languages are spoken in Peru-Bolivia.

Diagrama 4

Vocabulario comparativo Sumerio - Aymara - Kichua

Español	Sumerio	Aymara	Kichua
1 Serpiente acón 2. Bona, Anaco- de Anaco, Anaco	Amaru		Amaru
2 Dama, señora Dama, señora	a-ruru		lulu-luru
3 Ganado mayor Ganado mayor	alpu-alpa	allpachu	alpaka
4 Dios, creador Dios, padre	adad	tata(khachá)	tata
5 boca	ka	t'la-ka	
6 Señora, madre diosa madre	mama	mama	mama
7 Ciudad, cabeza Rey, gobernante	malika	mallku	
8 País de la luz luz	khana	khana	
9 Divinidad mayor Dios, fuego, sol Dios, fuego, sol	ninazu	nina	nina
10 Oficio, ocupación Dios, fuego, sol	-na-		-na
11 El dios Hurak Dios, fuego, sol	tutu	tutu	
12 Dios de Sumeria Reposo, Tormen	Zamama	sama	sama, sa-mam
14 Serpiente, Anaco Dios, fuego, sol	shirrush	asiru	
15 Noyo, de ti	-ki		-ki
16 Montaña Cadena montañosa	kur	kuru	
17 Dios, gran de Dios, Dios sol	Anto		Inti
18 Sacerdote, sacerdote Sacerdote, sacerdote	lukur	Lukur(-msh)	
19 Dios ordenador Dios, fuego, sol	shamash	Kamacha-	Kamachiy
19 Sol, fuego Dios, fuego, sol	man		mā
20 Divinidad	ilu	Illo	Illa

A principios del cuarto milenio antes de Cristo, aproximadamente, se instalaban en el sur de Mesopotamia los sumerios, pueblo al parecer migrado de la región nor asiática, región de los pueblos turco-altaicos, con quienes muchos autores los han asociado como idioma y como cultura. Sin duda los inventores de la escritura, como suele llamárseles hoy en día, se desarrollaron en ciudades como Kix, Lagash, Eridu, Warka (cabe añadir que en Bolivia, provincia Camacho del departamento de La Paz, pueblo de Moqo-Moqo se hallan asentados los aymaras que se reconocen como warkas (de Sumeria?). En verdad esta notable coincidencia que llama a reflexión con respecto a las relaciones lingüísticas que de manera resumida se presentan en el corto vocabulario y el resto para ilustración. Sin duda ha de discutirse mucho el tema dada las circunstancias que no son los únicos vocablos reveladores de una relación idiomática como la que se comprueba. Se está en condiciones de ampliar respecto a la parte semántica cuya estrecha ^{concordancia} no deja otra opción que aceptar lejanas raíces en esta notable cultura del oriente anterior.

Ha de recordarse a don Pablo Patrón, cuyo nombre

As you can see from the above table many Aymara terms relate to the metaphysical world. This is not surprising given this decipherment of the Pokotia statue and the Magna Fuente bowl which indicated that the Sumerians had established many aspects of their religion in Bolivia. There are other Sumerian terms which relate to Aymara. These signs are listed below:

Aymara Sumerian (Word List)

Aymara English Meaning

oinaya cloud

kayu foot

Urta (full moonmoon)

aycha flesh

Ch'uxna green

P'iqi head

Uma water

Inti sun

Urqu Man,male

Sumerian Etymology murug

Giri

Ud-sakar

uzu Sig

Sig Aa

Utu, du Ur Kunka Neck Gun Jaqi People Uku, ulaku Apacita Sacre mountain

Duku Qullu Hill Kur Uti House U, mu, bar Awki Father Abba Chira Seed

Gen Ch'iyara Black Gig Waka Cow Ab

It is clear from the above there is regular phonemic correspondence between many of the the Sumerian and Aymara terms for example: *t* The linguistic evidence supports the view that many of these Sumerians were miners. The Sumerian term for copper was *urudu*, this term agrees with the Aymara terms for gold '*ouri*' and copper '*anta, yawri*'. The similarity between *urudu* and, *yawri* and *ouri* suggest that the Sumerians may have been the first people in the area to exploit the metals found throughout the Titicaca area and Bolivia. The presence of Sumerian terms in the Aymara language, and Sumerian writing on the Fuente Magna bowl and Pokotia statue make it obvious that Sumerian civilization was formerly widespread in South America. This leads me to believe that Bolivia and Peru, may represent the "Tin Land of the West" mentioned in the Sumerian inscriptions. If this is ture ancient Bolivia-Peru may have been called the mountains of Sunset or the "Sunset Land", by the ancient Sumerians. Conclusion In summary , the Pokotia statue is an oracle. The name of this oracle was Putaki. It would appear that formerly the area where the Pokotia monolithic was found was

recognized as a major religious center where citizens came to hear the oracle recited by soothsayers or shamen. The Pokotia area along with other areas further north was probably the Sunset Land. It is interesting to note that the name for the oracle Putaki is very close to the name of the site (Pokotia) where the artifact was found. This suggest continuity between the name of the oracle and the contemporary place name. It is interesting to note that the Pokotia statue and Tiahuanaco monuments share similar headdresses and rib impressions along the chest area of several monuments. I can not provide a date to the figure. But the fact that it was written in Sumerian, like the Fuente Magna bowl suggest that the Sumerian language continued to be spoken in this area for an extended period of time (). This suggest that we may find some Sumerian linguistic relations with the languages presently spoken in the area.



Pokotia Tiahuanaco

Here we see a comparison of the Pokotia and Tiahuanaco monolithic figures.

The figures

appear to be either in a setting pose or standing. In both cases the hands are placed on

the side of the figures. The hands on the seated figure are placed on the knees.

These statues appear to have the same headdress and similar scarification across the

chest or rib cage area. The general situation of similar "scarification" across

the chest and headdress suggest that these artifacts may date back to the



same period.

Statue from Tiahuanaco Chapter 5: The Back and side inscriptions on the Pokotia Monolith

The Pokotia monolith was discovered by Bernardo Biados, Freddy Arce, Javier Escalente, Cesar Calisaya, Leocadio Ticlla, Alberto Vasquez, Alvaro Fernholz, Omar Sadud, Paulo Batuani and Rodrigo Velasco on January 4, 2002. This discovery and other research done by these scientist is supported by the Honorable H. Enrique Enrique Toro, President of the Congress of Bolivia.

Originally it was believed that there was an inscription written only on the front legs of the monolith, further research indicated that there was also an inscription on the back of the statue and directly below the left hand of the figure.



Inscription on back of Pokotia

Monolith

The researchers also found another inscription under the hand of the Pokotia figure.



Inscription under the hand of the Pokotia Monolith

The inscriptions on the Pokotia figure are written in the Sumerian language. The signs used to write the messages on the Pokotia monolith were non-ligature ProtoSumerian symbols.

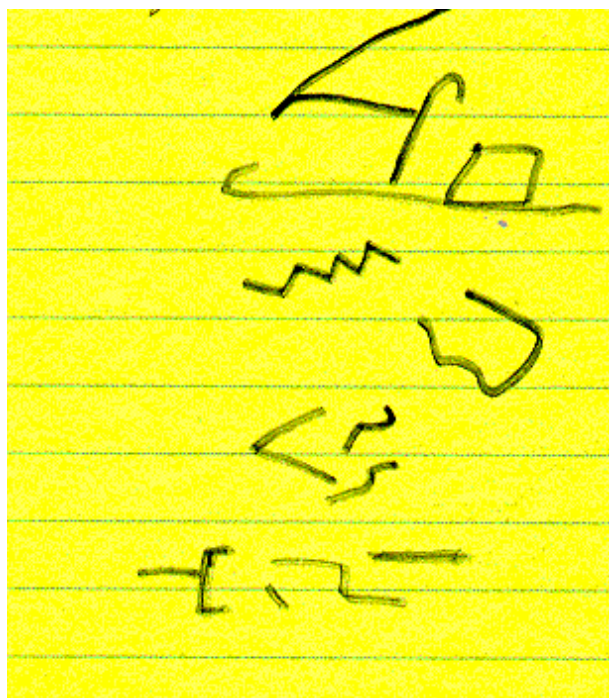
Pokotla Sign List

a	e	i	o. ǔ	u. ū
⌒		—		⌒
	⌒	⌒		
			→	→
	≠		=	≡
		•		└
z		ρ		
ε	⊥	∧		
H				
Δ			□ →	□
+				
MASH				
	⋮	⊗		F S
∟				
				⌒
		⌒		

B
 D
 F
 G
 L
 K
 M
 N
 P

 S
 T
 Y
 Z

The inscription under the hand on the Pokotia figure is very interesting. It consist of twelve signs.



Transliteration:

Mi

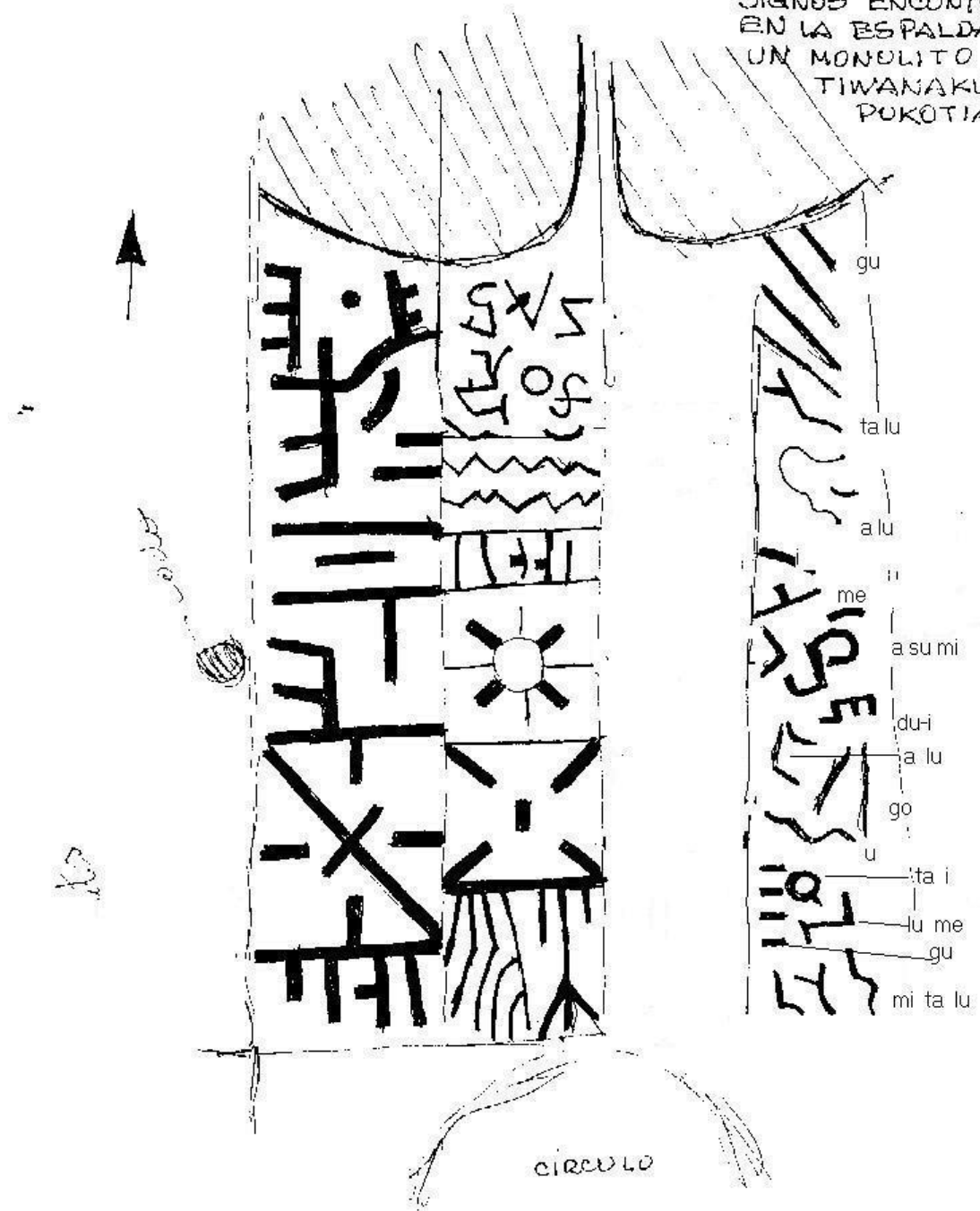
Putaki

Zi yu u ka ka mi i ka be i Translation

" The oracle Putaki conducts man to truth. (This) esteemed (and) precious oracle to sprout esteem, (now) witness (its) escape".

The Decipherment of the back inscription of Putaki is below. The writing on the back is written in Proto-Sumerian. The language used to read the inscriptions was Sumerian.

SIGNOS ENCONTRADOS
EN LA ESPALDA DE
UN MONOLITO
TIWANAKU -
PUKOTIA



"Proclaim the establishment of character. The strong father (Putaki) to send forth the divination. Strong wisdom (in this) phenomenal area of the deity's power. Capture the speech (of the oracle) . (The oracle is) very strong to benefit (and) nourish the sprouting (of) character. Tell human being(s) (the oracle's) benefit. The oracle to open (up) much (benefit for all)." " The ideal norm (is the) oracle (of Putaki). (This) oracle is (in) a phenomenal area of the deity's power". Distribute to all humanity (the divine decree). Snare a portion (of the) pure voice. (The oracle to) send forth gladness. Agitate the mouth (of the oracle), to send forth the divination. The diviner speaks good."

Or " The ideal norm (is this) oracle. (This) oracle (gives) divine decree. Distribute to all humanity (the divine decree). Snare a portion (of the) pure voice. (The oracle to) send forth gladness. Agitate the mouth (of the oracle), to send forth the divination. The diviner speaks good." "The divine decree to become visible and glisten (from the oracle's own) mouth. Open up the divination. Agitate the oracle (to) send forth (now) wisdom and character. Open (the oracle) to distribute the divine decree (for all it is) lawful and righteous Good. Send forth the sustenance of the pure oracle. Stand upright (Oh oracle) to appear as a witness speaking purity. The oracle (of Putaki) to open (up and) send forth gladness and character". "(Putaki) speaks (in) true measure, to send forth gladness (for all). Send forth nourish(ment). (The oracle Putaki is) the father of wisdom (and) benefit (for all). (The oracle) to become a visible witness of the divine decree and knowledge. (This) pure oracle speaks the divine decree (and) makes (it) a visible witness (of the deity's power)." Commentary The inscriptions on the back of the Pokotia statue define the role of the Putaki oracle in the community. It would appear that the people should recognize

this oracle as a source of "truth" and glad tidings. Its additional role was to establish righteousness, wisdom and good character for the members of the community who might use this oracle to communicate with the gods. Throughout this inscription the Putaki oracle is called the "father". For example, in column 1, it was written that: "Proclaim the establishment of character. The strong father (Putaki) to send forth the divination". And, in column 4, we discover that [Putaki is] the father of wisdom (and) benefit (for all). This suggests that Putaki was recognized as the great ancestor of other oracles in the region. This suggests that offspring of this oracle was probably situated in other parts of Peru/Bolivia, where the people went to divine the future, communicate with the gods or ancestors, or simply obtain blessing and glad tidings from the oracle.

CHAPTER 6: THE AXUMITE PRESENCE IN EARLY AMERICA

In the 21st Century there are many Ethiopian communities in the Western Hemisphere today. Although we believe that this is the first time that Ethiopians

have been here in great numbers, it would appear that during the Arwe and Axumite empires Semitic or Puntite speaking Ethiopians discovered South America.

There are many elements of Ethiopian civilization found in South America. Between 13000 BC and A.D. 600 Blacks from East Africa and Asia

began settling in South America. Many African skulls have been found in Ecuador, in sections of Chile, and in Valdivia among the Ponuencho of Peru. Carlos Marquez, in *Estudios Arqueologicos y Ethograficos*, notes that "it is" good "to report that long ago the youthful America was also a negro continent". He insisted that the Otomies of Mexico, the Karacolo of Haiti, the Aqguaos of Culara, the Aravos of the Orinoco, the Porcijis and Matayas of Brazil, Manabis of Quito, the Chuanas of Darien and the Albinos

of Panama are the remains of the former African tribes in the Americas. Ecuador has provided much archaeological evidence for the presence of

Africoids in South America. one of the greatest finds was a magnificent stone head of a male wearing a circular earring on his right ear. This head is similar to the carving of Akhenaton. Dr. von Wuthenau, had identified this figure as representing the "negroid element" in preclassical Ecuador. Jacinto Caamano notes that of the skulls discovered in Ecuador many were of blacks , especially among the Mochica. In Punin, he noted that practically all the skulls were of the Africoid and Oceanic type. And at Tiohuanaco, Peru there are numerous carvings of blacks that have been discovered. Moreover persistent oral traditions around Lake Titicaca, recall the "bearded people who were exterminated by Indians".

According to Lanning, "there was a possible movement of negritos, from Ecuador into the Piura Valley, north of Chicama and Viru. He believes there is a relationship between this culture and the Valdivia site which was active from 1800 BC to A.D. 100. Dr. Dixon, said Valdivia was inhabited by Africoid people.

There are many correlates between Ethiopia and early Ecuador and Peru. In Peru on ceramic pots, large double decked boats are depicted which are almost identical to the papyrus boats used in the Proto-Sahara and Punt. On the lower deck of the boat are painted a number of water jars and other cargo, along with rows of people. On the upper deck there stood the earthly representation of the Sun god Ra, the same as the Sun god of Meroe and Egypt

surrounded by bird men who were handling the ropes to propel the ship through the water . The interesting thing about these pictures is that they are almost exact replicas of scenes depicted on the Egyptian pyramids. Today boats

made of bundles of reeds lashed together are found in Ethiopia, along the Peruvian coast and at Lake Titicaca, where tradition has it that bearded men were destroyed by the local Amerindians.

There are other similarities between Ethiopia and Peru-Ecuador. The Ethiopians used battle clubs in war. As a result their doctors became skilled in trepanning, or true cranial surgery, without killing the patient. This operation was unknown to Europeans until after Columbus discovered America, let it was known to the Peruvians. Both groups also used false heads on mummies. The ancient Peruvians manufactured bricks of sun dried clay mixed with straw using the same formula of the Egyptians and Ethiopians. The Peruvian adobes were made in

rectangular mold just like in Ethiopia. And Peruvians and Ethiopians used the horizontal loom staked out on the ground, along with the vertical-frame loom with two warp beams (Rowe,1966). Von Hagen noted that looms "...used by the ancient Peruvians are identical with those of other civilizations with which they had [allegedly] absolutely no contact. A form of backstring loom was used in Egypt, a horizontal loom appears in predynastic Egypt, and the one pictured on the tomb Khnemholep (at Beni Hasan) circa 1900 B.C., is identical with those of the Andean and coastal Peruvians" ²⁰. The Ethiopian explorers in America who landed in Peru-Ecuador probably reached here originally by accident. Yet the considerable number of Blacks with beards on Mochica art, show there were many of these Axumites living among the Mochicas.



Classic Mochica c.600 AD

The Chinese records make it clear that Axumites made many long voyages in the Pacific and Indian Oceans ²¹. These sailors made these voyages in mid ocean, not coasting near the shore.

The Axumites controlled much of Arabia , India and parts of Southeast Asia when the Mochica empire was in existence. We can hypothesize that a group of

Ethiopian merchants probably on a voyage to China, Sri Lanka or Malayasia; or

on a military campaign to put down a rebellion in one of their Indian Ocean colonies was captured by the Equatorial Counter Current in their papyrus boats

and carried to Peru-Ecuador.

Merchants from Axum made long voyages in the Pacific and Indian oceans. They made long trips in mid-ocean not coasting near the shore. Since they were usually prepared for voyages as long as five years, these hypothetical voyagers would have possessed the supplies necessary to make the long trip.

20 Victor von Hagen, *Realms of the Incas*, (1961) pp.245-46.²¹

Clyde A. Winters, "The Actual dates of the arrival of two Giraffes from Malindi—as gifts—to the Chinese court of yung Lo", *Asian Profile*, 3(5) (1975), pp.549-554.

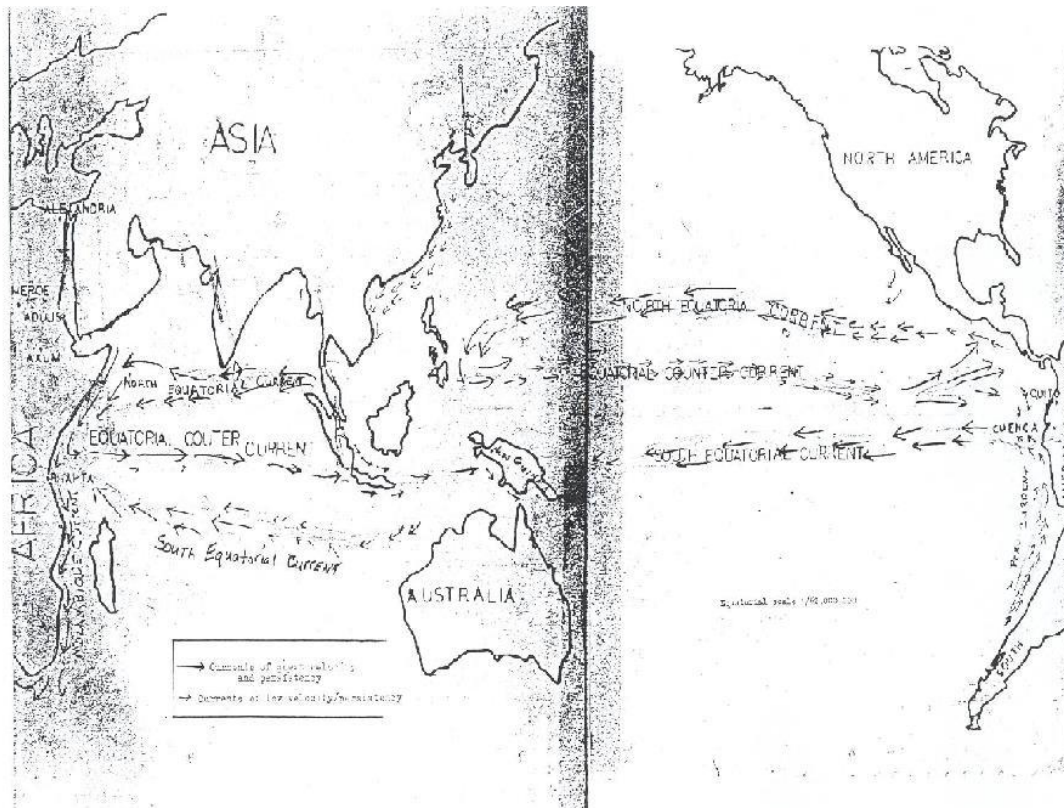
The Axumites probably landed in sparsely populated areas in Peru- Ecuador. In these areas they would have met little resistance from the local Amerindian groups who saw them as giants because of their greater height. The experience of the Axumites in building underground dwellings made it possible for them to construct safe habitation complexes and later step pyramids to bury their elites. As in Meroe, the Peruvian pyramids were made of bricks. The Axumites also probably introduced the building of papyrus boats in South America.

At Lake Titicaca high in the Andes, there are numerous monoliths made in human form and reed boats. These same boats were used as far as California when the Spanish arrived. The reed boats were first introduced into Peru by the Axumites of Moche. The Mochica seldom failed to include

seagoing reed boat scenes on their ceramics.



The Pokotia Monument and Blacks from Tiahuanacu



Map of Possible Axumite Voyage to America

There are other possible Axumite influences in South America. The

Axumites

used the battle club in war. As a result, Axumite doctors became skilled in trepanning, or true cranial surgery, without killing the patient. This operation was unknown to Europeans until after Columbus discovered America, yet it was

known to the Peruvians. Both the Peruvians and the Axumites used false heads

on mummies.

The ancient Peruvians manufactured bricks of sun-dried clay mixed with draw using the same formula of the Egyptians and Ethiopians. It is interesting

to note that the Peruvian adobes were made in rectangular molds just like in modern Ethiopia.

In South America an ethnic group called the Quichua speak a language which is analogous to languages spoken in the Pacific and India²². The Quichua

Amerindians has an oral tradition which records the entrance of the Axumites in

ships made of reeds or "rushes" that landed from the Pacific coast, off point Santa Elena, close to Puerto Viejo, in extremely remote times. They said that "we had the tradition from our parents" ²³. The oral tradition was recorded by

Don Cieza de Leon, the old Spanish soldier-priest in A.D. 1545: "These giants

²² C. Berlitz, *Mysteries from forgotten world*, (New York: Dell Publishing Co., 1972), pp.185-186.

²³ Harol T. Wilkins, *Myteries of ancient South America*, (Secaucus,N.J.: Citadel Press, 1974), p.191.

from the sea were so great in statue that from the knee down, they were as tall as a tall man . It was amazing to see how the hair hung from their great heads to their shoulders. Yet were they beardless. They ate [probably meant they fight] more than fifty ordinary men. There eyes were big as plates [como pequenos platos]. Their arms and legs were proportionately huge. Some

were

clad in skins of animals; others quite naked. No women came with them.

Going

inland they ravaged the country and finding no water, these builders in great stone set to and sank an immensely deep well in the living rock.... and today [in A.D. 1545] the water of this ancient well is so clear and cold and wholesome

that it is a pleasure to drink it". This well made by the giants was lined with masonry, from top to bottom , " and so well are these wells made that they will

last for ages"²⁴.

Wilkins believes that these giants helped build Tiahuanacu. Commenting on the inhabitants of this ancient South American city he noted that: They were a

reddish-skinned race, though among them, as remarkable statuary, dug up from ruins shows, were also black men, with prognathic features. One splendid

piece of terra cotta depicts in beautiful colors a high priest of the sun, with remarkably Egyptian eyes and having on his fine, large forehead a mitre and

²⁴ *Ibid*, p.191.

the sign of evolution, called by Bolivian archaeologists, *el simbolo escalonado*

(the stairway sign)"²⁵.

This story gives us many details of the culture of these strangers who landed in Peru-Ecuador. First it makes us clear that these colonist conquerers were taller than the Amerindians. Most importantly it details how they built great monuments out of solid rock. This architectural ability was a trademark of the Axumites.

On the Mochica pottery these giants are depicted with black faces. At San Agustin, near the Colombian border we see statues portraying these giants with

African features²⁶.

Harold T. Williams, in *Mysteries of Ancient South America*, says that the ancestors of the Aymara Amerindians were black and lived in underground

cities in Brazil. These Aymara Amerindians possessed their own writing system

and lived near Lake Titicaca. Let's not forget that some Blacks were living in South America who wrote in the Sumerian script as discussed in earlier.

THE MOCHICA

There were colonist from Axum living among the Moche of Peru. These Axumites probably formed the base for the Moche empire. ²⁵ Ibid., p.189.²⁶ Z. Sitchin, *The Lost Realm*, (New York, 1990), gives a very good The Moche empire extended over 220 miles along the north Peruvian coast. It lasted from A.D. 100 to 700. They farmed irrigated fields of corn and beans, and ate llamas and guinea pigs. The Moche or Mochica built pyramids and adobe brick platforms.

A well known characteristic of the Andean people is the absence of heavy beards. Yet many Moche sculptures show images of old men with long beards.

The sculptures of the Moche show people of marked racial variations. Some types are of Africans, while others reflect the American Indian types. Dr. R. Larco Hoyle, an expert on the Moche culture found many of the skulls were of African blacks ²⁷.

The Mochicas were warriors, messengers, weavers and doctors. They built roads and organized a courier system which was later adopted by the Incas. illustration of these statues on on page 182, figure 90. ²⁷ Larco Hoyle, *Los Mochicas*, 1939.

The Axumite weavers of South America, usually produced goods on a mass scale. The AHUANAS, used by the Mochicas, came directly from Africa.

Von

Hagen, notes that looms "...used by ancient Peruvians are identical with those of

other civilizations with which they had absolutely no contact. A form of backstrap loom was used in Egypt, a horizontal loom appears in predynastic Egypt...is identical with those of the Andean and coastal Peruvians".

African Mochicas

The Mochicas, were highly skilled technicians. They made irrigation the greatest concern. In Moche centers we find stone laid reservoirs supplying the

Mochicas with water. In addition they built a gigantic network of canals to bring

water into the Mochica settlements to fertilize large stretches of sand.

The Moche were highly skilled potters who "portray their contemporaries with unusual realism and accuracy. Hoyle published many photographs of Mochica Blacks²⁸.

The Mochica and Ethiopians share many cultural traits. For example, both the

Africans and South Americans built pyramids to house the dead²⁹. The East Africans also built pyramids³⁰.

At Huanca de la Luna, there is a stepped pyramid that was built by the Mochicas. Here we find the walls ornamented with frescos, which show pottery

vessels and other objects with the men drawn in attitudes simulating war and defense.

The Moche society was militarily organized and there was a rigid system of labor organization. There are many war scenes on Moche pottery which reveal

that conflicts occurred between Mochica populations, and non-Mochica who were always shown without clubs.

Due to the war club as the major weapon of war, the Mochica had knowledge

of brain surgery, undoubtedly to treat severe concussions made by blows to the

head by the war clubs. Many trephined skulls show that the Moche patients operated on usually survived the operation.

²⁸ Ibid., pp.20-21.²⁹ C.A. Burland, *Peoples of the Sun*, (N.Y.: Praeger Publishers, 1976), p.185.

³⁰ A. Heeren, *Historical Researches into the politics...and trade of*

The Moche warriors, and high personages worn conical helmets similar to the Meroitic elites, with a T-shaped ornament at the apex. These Blacks usually worn ornaments on ears, lips and nose.

RELIGION

There are many war scenes on Moche pottery which reveal that conflicts occurred between Mochica populations, and the savages who were always shown without clubs. Except for a few Blacks with beards, most Axumites in

Peru were beardless.

As in Axum, the prisoners of Moche armies was sacrificed to the gods , usually the Moon. According to Larco Hoyle, the Moche practiced monotheism .

Although this may have been the case the Moche also paid respects to a Serpent and a Moon god. The serpent figure was called Ai-apaec, the two headed serpent.

In addition to *Ai-apaec* the Moche worshipped good and evil. After Ai-apaec, the Moche worshipped the Moon god *Si* or *Sian* for the South American moon god is probably a corruption of the Axumite god *Sin*. They also worshipped good and evil. Animals may have also played a role in the Mochica pantheon.

Carthaginians, Ethiopians and Egyptians, Vol1, p.394. 117

There may have been some Meroitic people in South America. This view is supported by the style of turban worn by the Mochicas. And the discovery of inscriptions in Ecuador-Peru that are analogous to the Meroitic script³¹.

Moche men usually wore a turban on their heads or a cap. These turbans agree with the turbans depicted on Meroitic art.

Meroitic frescoes show that warriors wore multicolored caps with a strip of cloth tied around the cap like a turban. This cloth was left hanging to one side.

It appears that the Mochicas were absorbed by succeeding Amerindian groups. Much of the Moche civilization was copied by the Chimus, who built

houses out of stone slabs similar to buildings made in Ethiopia by the Axumites.

HUARI

Some of the Ethiopians that landed in Peru made their way inland.

By A.D. 500 or 600 other Axumites settled at the Marcahausi plateau in the Western Cordilleras and began the Huari culture. The Huari were mainly African males. They expanded throughout southern Peru. They established outpost and invented a well organized administrative system.

Huari incorporated an empire that made up most of inland Peru. In their

³¹118 D. Diringer, *The Alphabet*, (N.Y.,1948) Vol.2, p.434.

areas of occupation we find small forts and observation posts overlooking

the roads. This period led to a high degree of urbanization in the highlands. At the Marcahausi plateau we find monumental sculptures on the cliffs. The Huari monument hewed out of solid rock has sculptured heads of Africans, an ibex, a lion, elephants, frogs, camels and the goddess Tauerat³², exactly like monuments discovered in Ethiopia at Angiarro (Wollo). A picture of the analogous Ethiopian monument carved out of stone is published by T. LeFebure, in *Voyage en Abssine*.

It is interesting to note that the tribes found in the vicinity of Huari monuments are called *Huanca* or *Huari*. This *Huari* almost sound the same as *Harari*, the name for one of the Semitic speaking tribes of Ethiopia.

The Quichuas have a tradition that giants entered this area riding in reed boats. There may be much truth in this tradition recorded by Don Cieza, because in Mochica pottery we find giants with black faces, depicted sitting on thrones with smaller sized Mochica standing below them³³. Statues of African

³² John Jackson, *Introduction to African Civilization*, (Secaucus, N.J. The Citadel Press, 1974) pp.243-244; Daniel Ruzo, *La Cultura Masma*, Lima, Peru, 1954.

³³ Sitchin, pp.180-181.

giants have also been found in Columbia. Commenting on these statues Sitchin wrote:

“Another expedition found at San Agustin, a site closer to the Columbian border, stone statues portraying giants, sometimes holding tools or weapons; their facial features are those of African Olmecs”³⁴.

The forefathers of the huari are only known from legend as a bearded people. The Mounments show they were Africans and the term Huari, seems to

sound almost the same as Harari, the name of an ethnic group in Ethiopia, whose language is related to Trigrinya and Ge'ez which is spoken in the

Tigre/Tigrai section of modern Ethiopia.

Burland believes that the large ceremonial center in South America called Tiahuanacu, may have been the religious center of the Huari empire³⁵. At this

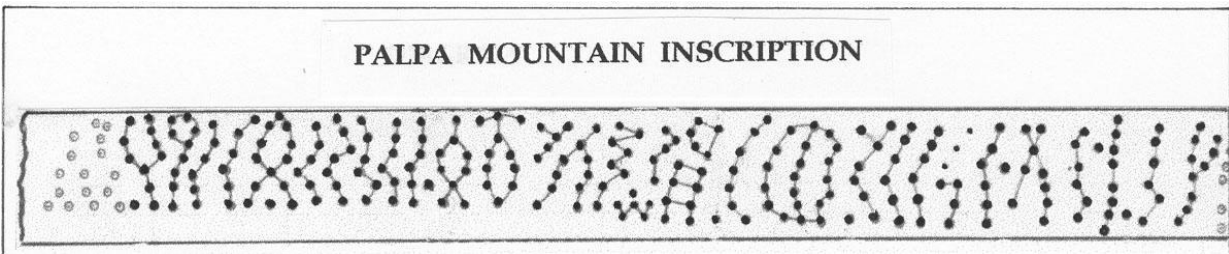
site statues of Africans have been found in abundance ³⁶.

There is epigraphic evidence from South America that support the influence of Semitic speaking Ethiopians on the continent of South America.

Epigraphic Evidence of Axumites in South America ³⁴ *Ibid.*, pp. 181-182. ³⁵ Burland, p.190.

There is a Semitic inscription at the town of Palpa, some 20 kms north east of

Nasca.Nazca in Peru. Here we find an ancient pattern of lines that can be read using the Ge'ez language of Ethiopia.



This inscription from Palpa says:

“Come down (into the earth) and spread this.....

Strain and pacify the water (in the area)

Come and spread (within this region).Grace.

Go out (among the land) and become strong”.

The Nascodex organization refined my decipherment of this inscription as follows:

Come, carve (dig) down into the earth,

Pacify ,control and increase the waters,

Make them flow forth into the region,

Gaining grace and favour,

³⁶ *Sitchin, p.269.*₁₂₁

Go out among the people ,become strong Leaders” ³⁷.

In addition to this inscription from Peru, there is also epigraphic evidence for Axumites from Ecuador. At Cuenca, the Inca captial of Ecuador, the Salesian

Father Carlo Crespi collected numerous inscribed artifacts that local Indians

claimed came from underground hiding places. Among these artifacts is 1) a gold sheet with a picture of a pyramid, with Ethiopian letters at the foot of the pyramid; 2) a stone tablet with Ethiopian writing placed below three animals; and a stone pyramid with an elephant and sun symbol at the top of the pyramid and

Ethiopian characters placed within the pyramid ³⁸.

Elephants and lions are rarely seen in Egyptian art, but they are common in Meroitic and Axumite art. In the Meroitic Sudan (and Ethiopia) the lion was frequently shown on reliefs and in sculptures, as well as carved in the rock face on

the sides of cliffs. Moreover, the elephants used in Ptolemaic and Roman times are

believed to have been trained by Meroites. And just before the rise of Islam in

Arabia, Axumites attacked Arabia using elephants according to a passage from

³⁷ Nascodex, Nascas Writing. Retrieved 1/18/2006 at <http://www.imagecare.co.uk/nascodex/2>.

³⁸ Berlitz, photograph of Cuenca tablets between pages 38 and 39; and Erich von Daniken, *In Search of Ancient Gods*, (N.Y.: G.P. Putnam's & Sons, 1974) pp.154-155.

the Muslim holy book the Quran/Koran.

Tablets from Cuenca were written in two writing systems formerly used in ancient Ethiopia. The two stone tablets were written in the Trigrinya language³⁹,

while the inscriptions written on the metal sheet which had figures of a lion, a

serpent, a pyramid and elephants with a series of Thamudic inscriptions written

at the base of the artifact⁴⁰.

The Ethiopic writing on the Cuenca tablets is in the unvoiced form. This indicates that they date back to the third and fourth centuries A.D. This

would

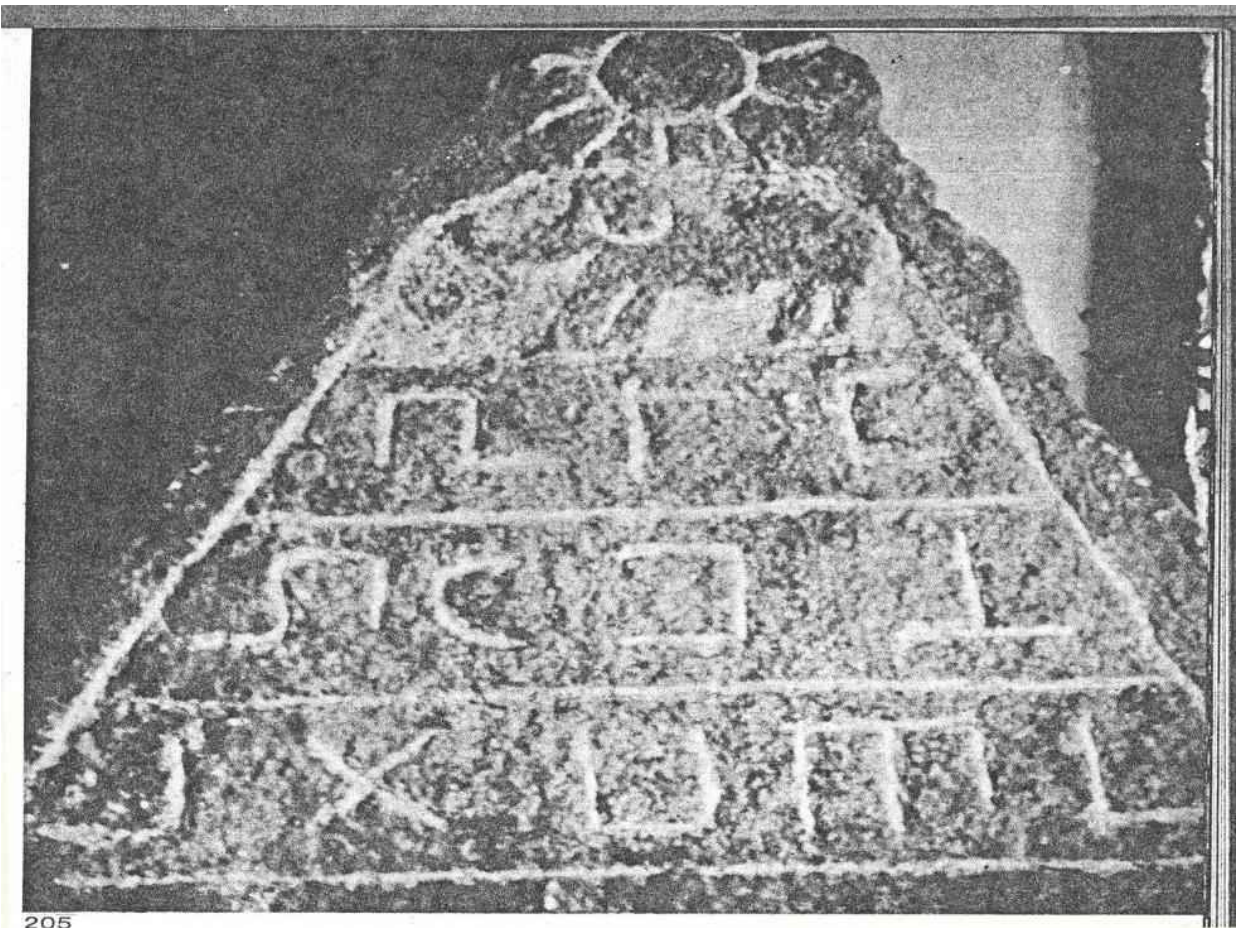
correspond to the Moche period.

The Cuenca tablets refer to various aspects of the life of the farmer-soldier (and the traveler). The Ethiopic characters are unvoweled. The same character

could be written either right or left; up or down and retain the same meaning. The inscriptions found on the Thamudic tablet read from right to left.

³⁹ These tablets are illustrations 203 and 205 in von Daniken, located between pages 38-39.

⁴⁰ Ibid., illustrations 206 and 207.



On the tablet with the sun figure which probably represents Zat-Baden or the Ethiopian sun-god and an elephant we find reference to three things the harp, beer/mead and bread. These three things are associated in Tigray with the man

who is about to make a journey or go to work in the field⁴¹.

Reading the tablet from top to bottom and right to left we have the following transliteration:

Zat-Baden, 'Ewal, b-g-n z-b-r-k t-bt

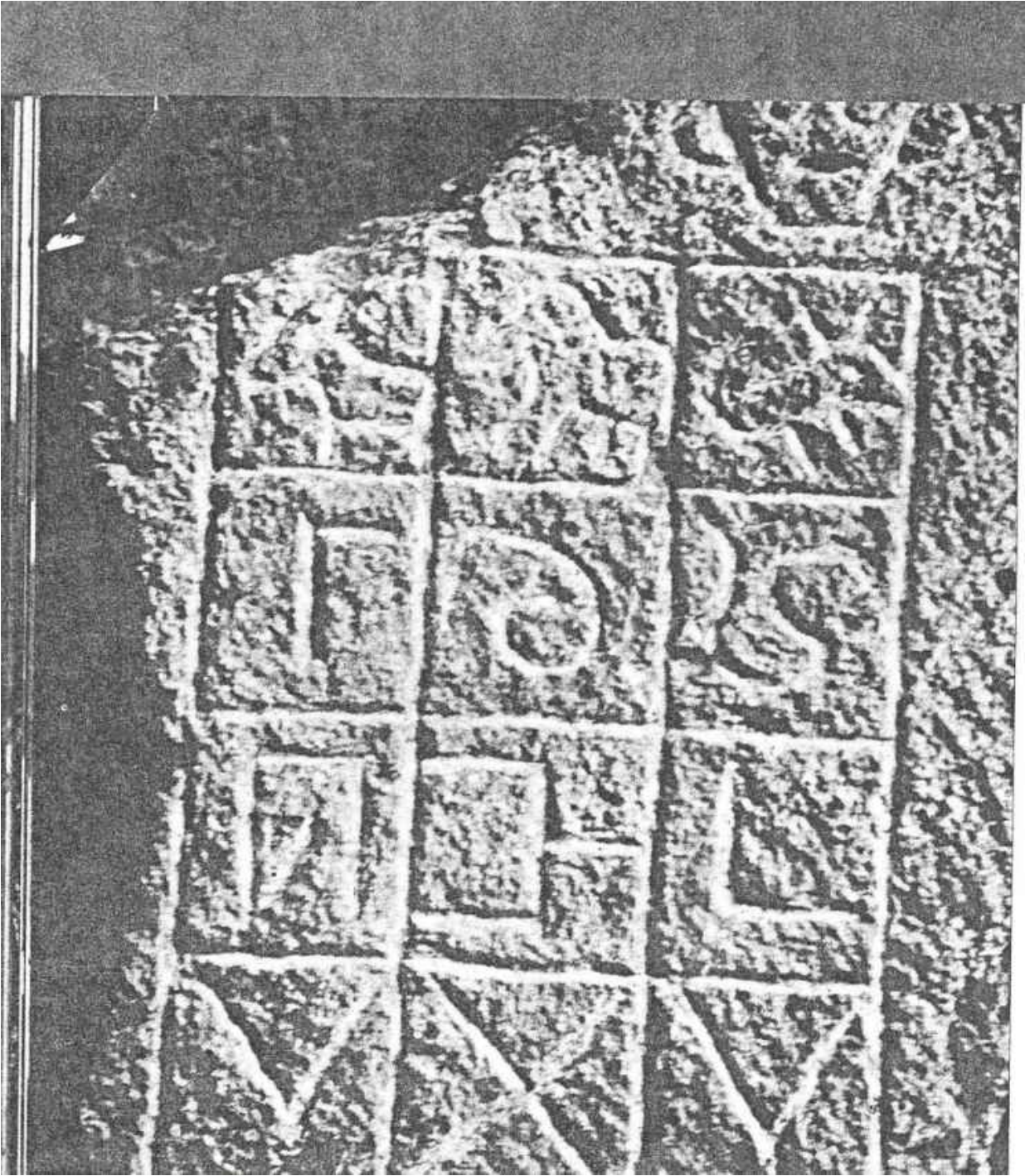
⁴¹ E. Littman, Publications of the Princeton Expedition to Abyssinia, (Leyden, 1910) Vol. 4, pp. 226–233 and pp. 197–198.

Sun god Elephant (begana) harp (zebreka) beer (tabeta) bread

The translation of this inscription is as follows: “*Zat-Baden (strong as) the elephant. (Give me) the harp, beer/mead and bread*”. It is interesting to note that in Tigrai, the men usually drink the beer and eat unleavened bread when they go on long journeys for nourishment.

There is another stone tablet from Cuenca. On this tablet we have at the top of the tablet three animals a bull, an elephant and an ibex. Under these animals

we see a series of Ethiopic inscriptions.



Cuenca Tablet 2

Moving from top of the Cuenca tablet to the bottom we read: (1) Bull *g-b-t=gabbete* 'to damage, assault'; (2) Elephant *y-h-t, yahit* 'to make clear' and (3) Ibex *n-z-t, nazezate* 'to confess one's sins'. This tablet probably refers to the warrior creed which may have existed among the Mochica or Huari that

once

ruled this area. It uses pictograms to denote the role of the soldier.

Because the Ethiopians in Ecuador-Peru were constantly at war with local Indians, this tablet refers to warfare and probably can be interpreted as follows:

“In war it is the bull [*gumah*, of short horns because of his ferocity] that causes

damage [to the enemy], and the elephant [*‘ewal*] that will make the outcome clear, [it is to the] ibex [symbol of the Moon god] that we must confess our sins

[for deliverance]. The presence of these tablets in Ecuador and the depiction of

Sin carved out of hewn rock and mention of the god in Moche traditions all point to the Ethiopian presence in Ecuador-Peru.

In summary Africans from East Africa probably early settled parts of South America. These Africans of the early Moche period may have come from modern

Ethiopia or Somalia, which served as a major staging area for Meroitic and Axumite navies that took trade goods to nations in the Indian and Pacific oceans.

This is supported by the discovery of African skeletal remains in Ecuador and Peru.

Although blacks came to South America from East Africa, Southeast Asia and

the Pacific, blacks from Axum probably greatly influenced the rise of elaborate monuments and made entirely out of stone in Peru and Ecuador and introduced

certain important types of looms and medical techniques. They also played an

important role in the rise of the Mochica empire. CHAPTER 7: MALIANS IN AMERICA

The Northern Mande speaking people founded the earliest civilizations in North and west Africa. In addition to founding the Dar Tichitt settlements, between 1000 B.C. and A.D. 1500, the Northern Mande founded the empires of

Ghana and Mali. Scholars agree that during the Mali Empire, an expedition

for

Mali led by Mansa (King) Abubakari discovered the Americas (Winters, 1977a,1977b; Lawrence 1962,1987; van Sertima, 1976; Wiener, 1922).

Many African tribal groups were established in America when the Europeans began to settle the New World. It is documented that Columbus learned about America from his travels along the West coast of Africa. Vasco da Gama, is said to have found out information concerning the West Indies from Ahmad b. Majid, of West Africa (Bazan, 1967; Winters,1977b).

Europeans knew about the Americas due to their contacts with West Africans. These Africans helped them discover the Americas. Balboa,found numerous African communities in Central America and Mexico. Gumilla, also found their presence on the shores of the Orinoco river of Venezuela at the

commencement of the 16th Century. The largest settlement of Blacks had moved from Brazil to Darien, Panama according to Amerindian tradition (Lawrence, 1987, p.221; Quatrefages, 1889, p.409).

(Lawrence, 1987, p.221; Quatrefages, 1889, p.409).

1922) was sure that the Manding speakers founded both the political-spiritual

and cultural traditions of the Mexicans. Lawrence (1987, p.2) is sure that the Malian merchants were established in the Antilles and throughout the Gulf of

Mexico.

Many of these blacks during the medieval period were Muslims, and belonged to the Manding ethnic group which founded the Mali Empire in West

Africa. This is supported by the term *almamy*, used for a group of people settled in Honduras. The term *almamy* in Manding means al-Imam ‘the religious leader’.

Panama remained a strong base for the Manding in the Americas. From Panama the Manding, migrated northward into Honduras where they were known , according to H.G. Lawrence under the clan names *Jara* and *Guaba* and southward to the province of Choco, here they were called *Chuana* or *Guana*. This corresponds to the Sarakole (Soninke) tribe, called "*Caracoles*", by the Spanish, and the Mandinga *Jara/Diara* and *Kaba/Kabba* clans. The

Jara and the Guaba Manding lived in Honduras.

Using linguistic and epigraphic evidence we discover there are several bases from which Manding traders spread in the two Americas: (1) from Northeastern South America into Peru; and (2) from a base in Darien moving

along roads marked by the presence of burial and /or habitation mounds and inscriptions into and beyond Mexico, and as far as Canada (Wiener, 1922).

The writings of the early explorers support the African presence in much of early America. The majority of Black tribes according to Quatrefages in *The Human Species*, include the **Choco, Manabis, Yaruras, Guarani, Charruas, Othomi (Otomi), Yamassi, Tzendal/Chontal, the Mandinga** (a member of the Cunan group of Mexico), the Blacks of Quareca

and numerous tribes along the Orinoco river in Venezuela and the Isthmus of Darien; not to mention the Black tribes of the United States southwest including

a tribe reported by Cabeza de Vaca called **Mandicas** (< Mandinka).

The Otomi and Caribe spoke a Manding language. The major center for the Manding was Panama. The major Amerindian group in this area was the Cunan group.

In A.D. 1312, Emperor Abubakari Muhammad , of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of

the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in pre Columbian Brazil (Hamidullah,1968).

The Indians have a tradition that **Mansar Akban** was the leader of another tribe which discovered the Cunan people. This **Mansar Akban**, may be a reference to **Mansa Abubakari**, who led the Malian voyagers to the Americas.

There were many African tribes in Brazil. In northern Brazil Europeans found numerous African settlements, for example the **Charuas**. Two other tribes in this area were the **Galibis** and the **Marabidine**. The name Galibis and Marabidine are also names for African tribes in the western Sudan.

Other Africans lived with the **Porcijis** and **Matayas** in Brazil ⁴².

Brazil was a center of African settlement in South America. Colonel P.W. Fawcett believed that numerous African communities formerly existed in

Brazil⁴³

.Col Fawcett and his son Jack Fawcett were sure that ancient cities were once

⁴² C.C. Marquez, *Estudios Arqueologicos y Ethnograficos*, (Madrid,1920), pp.270-272.

⁴³ Fernando AltenFelder, *Culturas Pre-Historica do Brasil* ; and Castelo Branco, *PreHistoria Brasileira*, San Paulo, 1971.

situated along the Culuene river, which formed part of the Xingu river⁴⁴. The Fawcetts along with another adventurer entered the Western Matto Grosso in search of these ancient cities. They were sponsored by British and American learned societies and museums, including the Royal Geographical Society ⁴⁵. Col. Fawcett claimed that the dead cities of ancient Matto Grosso were inhabited by blacks or “troglodytes” who lived in caves and underground dwellings. They are said to live in Rio Uapes, on the Northwest border of Brazil,

and the southeast border of Columbia. He believed that the descendants of these blacks were the *Botocudos* of Brazil and the *Aymara* Indians of Bolivia.

The Aymara Indians are interesting because they are believed to be responsible for the ancient civilizations of Bolivia.

Another group of Blacks in the Matto Grosso according to Col Fawcett were the Moregos or ‘bats’. The Moregos who live in the Sierra do Roncador, are believed to live in holes in the ground and come out only at night.

Considering

the great wars the Mochicas had with local Indians it is not surprising that even

today the blacks in South America, may remain hidden in the deepest jungles, fearing attacks from Europeans and Amerindians. ⁴⁴ Branco,

p.147.⁴⁵ *Ibid.*, pp.145-146. MANDING IN AFRICA

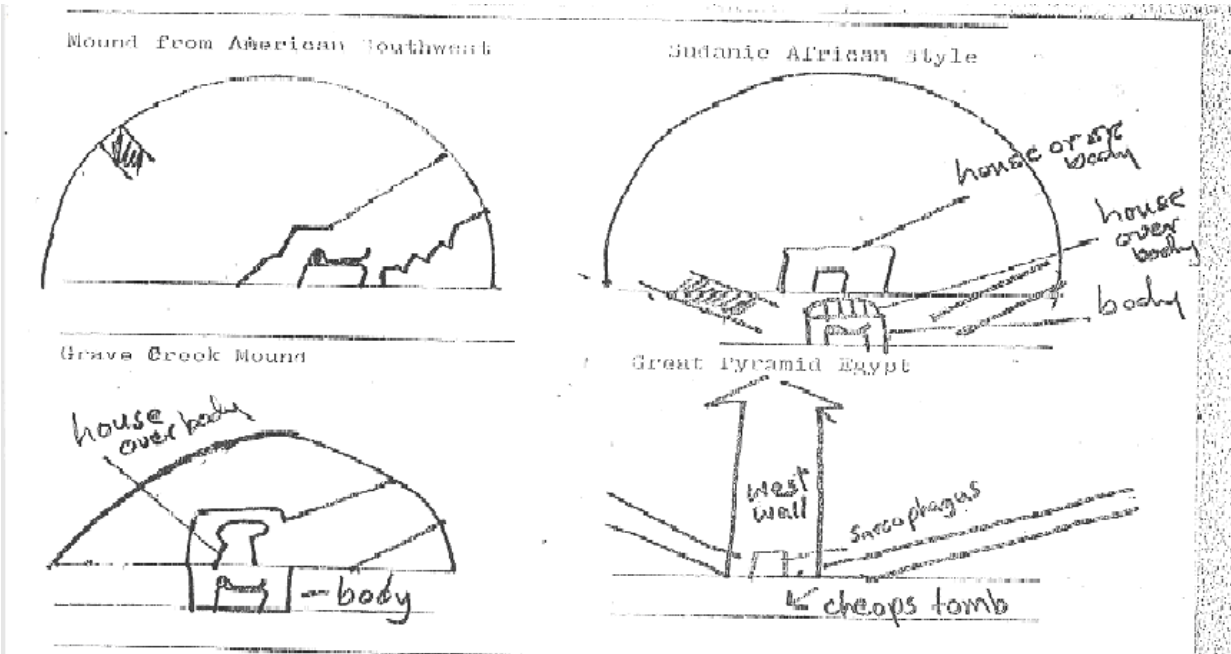
In Africa the Mande lived in large villages in Medieval times. At this time the

Manding lived on mounds with their circular huts made of stone and wood on the top. Their fields were tilled each day. The houses were clustered together in compounds organized around a family head and his

married sons. The houses were round.

The Manding warriors used spears, spear throwers, bows and arrows. The farmers used axes, hoes and scythes.

The Manding wore woven cotton breeches, or simply a girdle. The men often wore sandals and a Tunic.



The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten.

Near major waterway the Mande occupied mounds. The construction of the Mande mounds in the Americas follow the African tradition as serving as cemetery and habitation mounds. The mounds usually had two openings, one

remained open and the was sealed off. These entrances to the mound were suppose to represent the passage way for the release of the soul.

The tomb of a Mande King, chief or family head, was usually situated below the surface of the ground, directly above the sepulcher was another house within the tomb which sometimes contained additional bodies.

In the Figure above we have examples of mounds excavated in Africa and America, as well as the tomb of the Great Pyramid in Egypt, as you can see there is affinity between the tombs in the pyramids and the mounds.

The Manding speakers in Africa, founded the earliest empires in North west and West Africa. Between 100 BC and A.D. 1500 they founded the

empires of Ghana and Mali. Scholars agree that during the Mali empire the Manding discovered America.

The king of Mali was called Mansa. The Mansas, controlled the land and sea trade in the Western Sudan. The leading Mande merchant group were the Wangara. They controlled the gold producing centers of Bure and Bambuk. The great water system of the Upper Niger River and its tributaries were located in ancient Mali. The capital city of Mali was Niani. Niani, was situated on the Niger. The Niger river empties into the Gulf of Guinea. The ships or canoes plowing down the Niger were operated by the Bozo and Sorko fishermen. The Bozo lived along the western arm of the Niger bend. The Sorko people, who spoke Songhay language submitted to Manding

rule. The Bozo and Sorko, were the masters of the Niger river transport. many

of the ships of the Niger could carry burdens of 60-80 tons. These canoes were ninety to one hundred feet long. The men usually sat three abreast with ease. Around forty men paddled.

Other canoes were joined together. These canoes were forty feet long and five feet across. These jointed boats were mainly navigated by the Bozo. In addition to canoes the fishermen along the Niger built rope sewn plank boats ninety to one hundred feet long.

Mali had a very efficient navy. The Malian navy consisted of several types of naval craft including the dugout canoe. The dugout canoe was the main Malian naval craft.

These dugout canoes carried from 17 to 80 seamen per canoe. The canoes were propelled by oars. Ricahrd Hull, in *Munyakaye: African Civilization before the Bature*, noted that: "Thanks to the security maintained by armies and riverine navies of first Mali and later Songhay [the manding empires were

able to thrive in West Africa]. Huge boats laden with grain, ivory and other commodities could travel swiftly and safely along the Niger [river]".

The Mali marines wore white caps on their heads and a white tunic. On the side of the skull-caps worn by the Malian martines, a white wing decoration was

emblazoned, and a feather was stuck in the middle of the skull cap.

On board each naval vessel stood a marine with a round leather shield on

the arm and a short sword. Other marines were armed with bows and arrows⁴⁶.

The army of Mali was divided into a professional/standing army mainly composed of slaves. This force was well trained, disciplined and completely loyal to the Mansa. There was also a volunteer army made up of all the nationalities of Mali. This army was supposed to report for active duty against their enemies in cases of national emergencies.

The Malian military wore a uniform consisting of snaddles, loose fitting cotton breeches reaching down to the knees, a sleeveless tunic, and a white headdress of either cotton or leather, decorated with one or more feathers⁴⁷.

⁴⁶ G. R. Crone, *The Voyage of Cadamosto*, (London, 1937) pp.57-59. ⁴⁷ E. Murphy, *History of African Civilization*, (New York, 1972) The major weapons of the Malian soldier included iron-pointed spears,

daggers and short swords, wooden battle-clubs and the bow and arrow⁴⁸.

The pottery associated with the Niger Valley/Delta cultures is usually bright red or white on red ware. This pottery corresponds to pottery used in the southern Sahara between 2000 to 500 BC. At Kouga, we find in numerous

tumuli, with impressions of millet, wheat and perhaps Maize⁴⁹. The name for

maize in Manding is **KA**, this corresponds to the Maya word for maize **KAN**. Other excavated tumuli in the Niger area have also yielded many copper and glass artifacts including numerous terracotta figurines of Blacks in a sitting position. These seated figures have been mainly found at Kaniana, while other statuettes have been found at Nankaka, Kami, Koubaye, Bamako Bankoni, N'Koumi and Mopti.

The ancient Manding built several types of homes. In ancient times they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made of stone and wood on the top p.111.

⁴⁸ Ibid, p.111. ⁴⁹ This is interesting because scholars agree that maize was first domesticated in Mexico. The evidence that maize may have been found in West

Africa before Columbus, supports the related evidence from archaeology and linguistics that the Manding were in the Americas

and their fields in front of the mounds tilled each day.

The Mali Empire because of its size included not only Mande speaking people, but also other African nations that spoke the Niger-Congo, Chadic and

other West African linguistic groups. This meant that the people who came to

America with Mansa Abubakari came from diverse ethnic background.

The Malian people arrived in America as merchants. They were taken to the New World by the Currents that exist in the Atlantic that wash upon the Atlantic shoreline of the Americas.

The Malian people introduced their technology to the Americas. The Manding built dwellings depending on the topography . Near rivers they lived on mounds. In semi-arid regions they lived in cliff houses, like those found in the Southwest. Today the Dogon who trace their descent to the

Mande live in identical dwellings as those found in Colorado, where

Manding

inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.

The Malian people introduced much technology to the Amerinidians. Diop (1974) has discussed the Wolof origin for terms used in the Americas to refer to

canoes.

140prior to Columbus' 'discovery' of the New World.

Around A.D. 1310, thousands of Manding speakers arrived in the Americas from ancient Mali. Ibn Fadlullah al- Umari, in his encyclopedia "Masalik al Absar", said the mariners from Mali during the reign of Abubakari made transatlantic voyages. Al-Umari, obtained his information from Mansa Musa,

who was handed the kingship of Mali by Abubakari when he set out to colonize

the Americas.

Mansa Musa, said that Mansa Abubakari would not believe that it was impossible to discover the limits of the neighboring sea (the Atlantic).

Musa, told al-Umari that:"so he sent out 200 ships equipped and filled with men and the same number filled with gold, water and enough food to last them for years. Muhammad Abubakari, commanded that the captain not return

until the supplies were exhausted" ⁵⁰.

After sometime, according to Mansa Musa, a single ship returned and the captain was ordered to report his findings. "Prince", he replied "we sailed for a long time up to the moment when we encountered in mid Ocean something like a river with a violent current. My ship was last. The others sailed on...they disappeared and did not come back"⁵¹. ⁵⁰

Al-Umari, Masalik as Absar fi Mamulite al-Amsar. Edited and translated by Garidefry D. Bryes, in L'Afrique moins l'Egypt,

"But the Emperor[Abubakari] did not believe him", continued Musa,"He equipped two thousand vessels, a thousand for himself, and a thousand for water and supplies. He conferred power on me [Mansa Musa] and left with his companions on the ocean"⁵².

The expeditionary force of Mansa Abubakari, must have been immense, because the average boat on the Niger, in the 1500's A.D., could carry 80 men. This means that anywhere between 25,000 to 80,000 men may have sailed from Mali along with Mansa Abubakari.

The mention of a violent current in mid-ocean by Abubakari's captain may refer to the Atlantic ocean currents which can carry a boat from Africa to the Americas.

We can hypothesize that Abubakari and his expeditionary force probably left the city of Niani, by canoe and traveled down the Niger to the Gulf of Guinea. From here the expeditionary force was probably carried by the Guinea

Current out into the Atlantic where it met the South Equatorial Current. The South Equatorial Current carried the Mali explorers to Brazil.

Abubakari's ships would not be the last vessels to be carried to

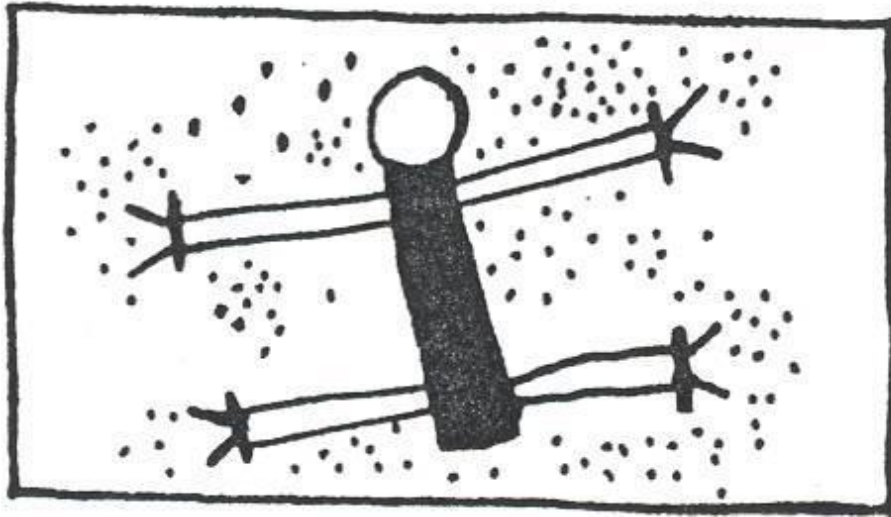
Paris, 1927.

⁵¹ B. Davidson, "Africans before Columbus? Musa", *West Africa*, no.2714 (June 1969), p.641.

⁵² *Ibid*, p.641.

Brazil. For example, in 1500 , Alvares Cabral's ship was captured by the North Equatorial Current and swiftly taken to Brazil.

In addition to high boat technology the ancient Manding had their own writing system. The so-called Libyco-Berber inscriptions found throughout the Western Sahara in the Air, Mauritania and Morocco were engraved by the ancient Manding in their own logo-syllabic script. At many Western Sahara and sites in North and South America, we find the Mande totem sign *Kangaba* (the lizard or serpent) engraved.



Kangaba Sign

The earliest Proto-Mande inscriptions are located at Oued Mertoutek which has been dated to 3000 BC ⁵³. The Oued Mertoutek signs are identical to the

⁵³ F.R. Wulsin, *The Prehistoric Archaeology of Northwest Africa. Papers of the Peabody Museum of American Anthropology and Ethnology, Vol.41, No.1, 1941.*

Vai signs and the Manding signs located in the Grotte de Goundaka in West Africa ⁵⁴.

The Manding writing is analogous to the Indus Valley, Minoan Linear A, and Olmec writing. The Proto-Manding wrote on stone, wood and dried leaves.

Ink was made from soot and liana. The Bambara (Manding tribe) claim that they once carved their royal inscriptions/archives on tablets of wood. Today

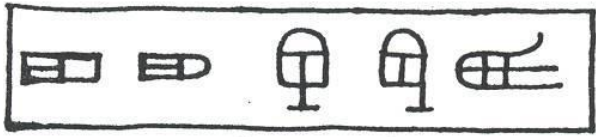
ancient Manding writing systems survive among the Manding secret societies.

Upon arrival in America the Manding sailed along the coast until they found rivers like the Orinoco in Venezuela, and Amazon in Brazil which they used to move into the inland parts of South America. Along these rivers the Manding have left many inscriptions to point the way to good camp sites for Abubakari and the main expeditionary force⁵⁵.

⁵⁴ Leo Wiener, *Africa and the Discovery of America*, vol.3, (Philadelphia, 1922) pp.269-271; C.A. Winters "The ancient Manding script". In *Blacks in Science: Ancient and Modern*, (ed.)by Ivan van Sertima, (London: Transaction Books, 1983) pp.208-214.

⁵⁵ M. Hamidullah, *Muslim discovery of America before Columbus*, *AlIttihad*, vol.4 (no.2) ,(1968) pp.7-9.; and C.A. Winters, "Islam in

In Venezuela and Brazil we see the common Manding sign for habitation , while in Brazil and elsewhere we find the Manding character for Nu 'habitation':



One of the most common signs associated with Anaszi, southern American culture is . This same sign painted in red occurs at the Grotte Goundaka , and other sites in Mali (Szumowski, 1955). In the Painted Desert Petrified Forest National Park, we not only find the above sign, but the so sign  as well. The word so or su, in Malinke-Bambara, means habitation among other things.

Many of these inscriptions have been found along the Rio Chao river in the state of Alagos in Brazil (Winters,1977a, 1979). The first evidence of African inscriptions in Brazil were discovered in Bahia around 1753, by Padre

Tellesde Menezes, in Marajo⁵⁶. Other inscriptions have been found in the

states

of Bahia near the rivers Para-oacu and Una that appear to be African. The Brazilian inscriptions provide diverse messages. Some of these inscriptions were meant to warn the Manding expeditionary force not to camp in certain areas because of health risk or military threat (Winters, 1979).

certain areas because of health risk or military threat (Winters, 1979).

4), (1978)pp.57-67.

⁵⁶ B.A. Silwa Ramans, *Inscripcoes e tradicaes do America Prehistorica*, Rio de Janeiro, 1930. 2 volumes,

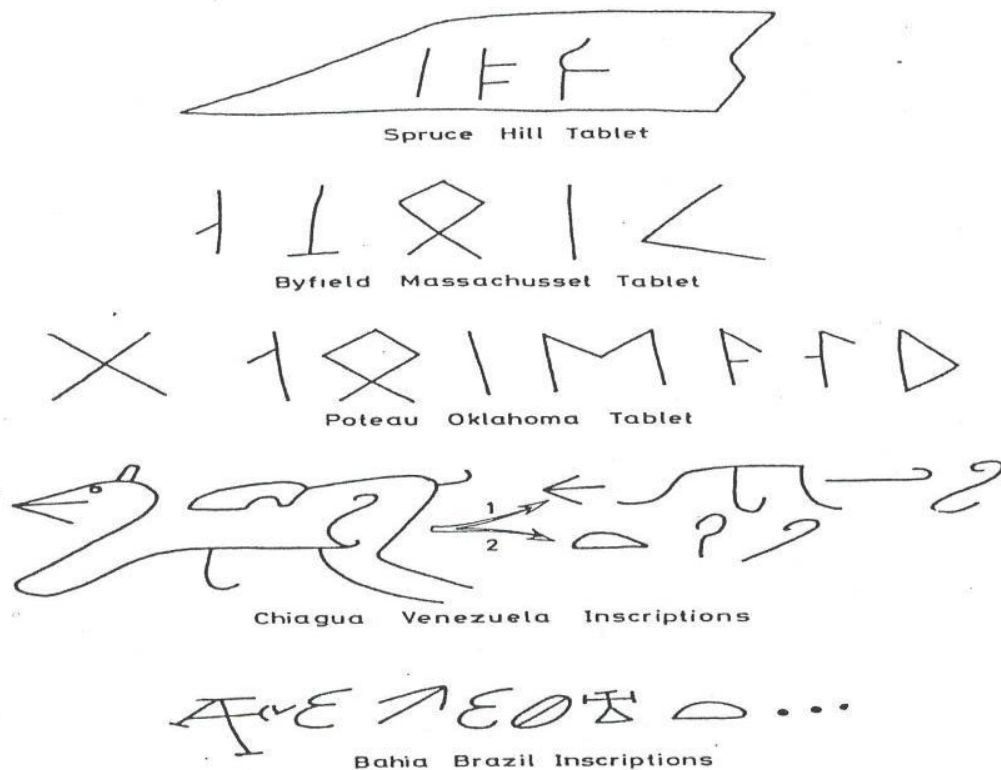


FIG. 3.

These inscriptions are of two kinds. One group of inscriptions were meant to warn the Manding expeditionary force not to camp in certain areas.

Inscriptions

in this category are found at Piraicaba, Brazil. Another group of inscriptions were left in areas suitable for settlement.

Once a safe place was found for settlement, the Manding colonists built stone cities or mound habitations. One of these lost cities was found in A.D. 1753, by *banderistas* (bandits). These inscriptions were found in the State of Bahia, Brazil by Padre Telles de Menezes, in Marajo near the Para-oacu and Una rivers engraved over a mausolea. They tell us that the personage buried in the Tomb was named Pe.

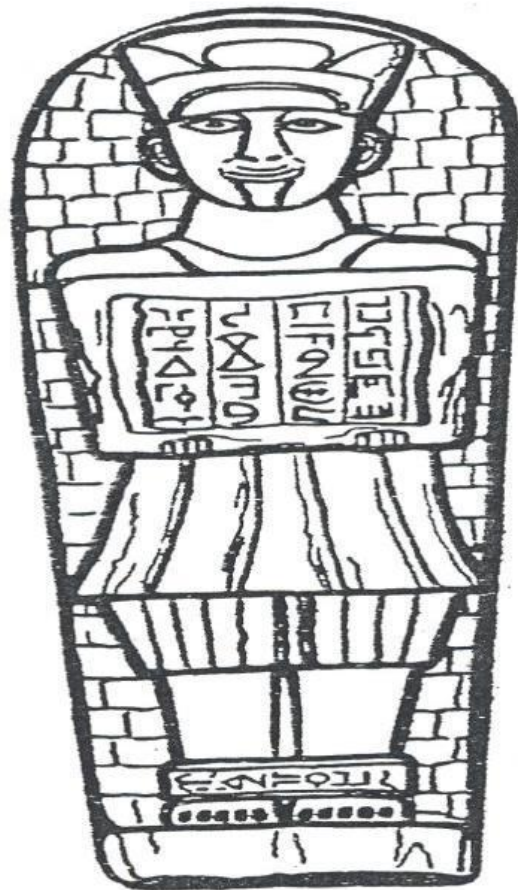


FIG. 2. — Brazil tablet discovered by P. H. FAWCETT.

The most startling evidence of Malians in Brazil , is the "Brazil Tablet", discovered by Col. P.H. Fawcett in an unexplored region near the Culuene river. The interesting thing about this Tablet, was the fact it had

"African pigment" and features (printed above)⁵⁷.

The personage in this Tablet was an elite of Malian colony in Brazil.

Evidence

suggesting a Manding origin for the Brazil Tablet are 1) THE CROWN worn by

the personage on the tablet; 2) the Manding inscriptions inscribed across the chest and feet of the figure on the Fawcett Tablet; and 3) the evidence of breeches similar to the Manding style military uniform worn by the personage

depicted on the Fawcett Tablet.

The decipherment of these inscriptions detail the burial place, and cause of death of a *Mansa* or Mande King. it appears that the Mansa on the Brazil Tablet" was named *Be*. It tells us that *Be*, was buried in a hemisphere tomb (i.e., mound)⁵⁸.

The Malians in South America also built their homes on top of mounds.

There major centers of habitation appear to have been Panama and Venezuela

⁵⁷ Harold T. Wilkins, *Mysteries of Ancient South America*, (Secacus, New Jersey: Citadel Press, 1974), pp.40-45; and Branco, p.146..

⁵⁸ C.A. Winters, "The influence of the Mande scripts on American writing systems", pp.429-432.

in addition to Brazil. In Brazil there are many megalithic structures that seem to

have there prototype in Africa. For example, in Alagoas we find many stone monuments similar to those found in West Africa, such as stone circles formed

by rocks placed vertically on the ground.

The habitation mounds in Brazil are called *sambuquis*. Some of the *sambuquis*, have radio-carbon dates going back into pre-history, while many of the mounds where artifacts have been found are related to the cultures of Venezuela, and have dates contemporaneous with the Malian voyages.

Malians in Mexico

From Venezuela , the Malian colonists migrated Northward. They usually set out in small groups leaving inscriptions on rocks to tell the larger body of

Manding colonists where to establish their hearths and the condition of the drinking water near the inscriptions(Winters, 1977a, 1977b, 1979).

Commenting on the Manding/Mande in Mexico Leo Weiner wrote: “The the Negro civilization was carried chiefly by the trader is proven by Columbus’ specific reference [to Africans trading along the coast], but also by the presence

of the African merchant, the tangoman as tianggizman in Mexico, hence the Aztec tangiz ‘market’, and by the universality of the blue snf white shell money from Canada to LaPlata, and the use of sheels in Peru-

Guatemala....The African

penetration in religion and civic life and customs was thorough and to judge the

survival of the Arabic words in a Malinke or Soninke form in America, especially

among the Caribs and Aztecs, proceeding almost exclusively from the mandingoes, either the ancestors of the present Malinkes, or a tribe in which the Soninke language had not yet completely separated from its Malinke affinities”⁵⁹.

In Mexico the Malians are depicted in the Mixtec ***Codex Dorenberg*** which was written in the Fourteenth Century. These migrates are bearded: they have

large noses and lips and are represented with black skin. In addition to the ***Codex Dorenberg***, they are also seen in the ***Codex Tro***, with staff or spear in hand, feathered headdresses, polished earrings, cloaks and loincloths made of

the finest woven cotton. They wore arm and wrist bands and small white shells

on their ankles which rattled as they walked, usually in groups of two’s or three’s.

In Mexico due to previous high cultural development, the Malians found large

heavily populated Amerindian communities. Therefore the Malians colonists established only a few towns in Mexico. But even though they were limited in ⁵⁹ Wiener, Vol.3, pp.365–366.

number in Mexico they were active traders and are remembered for their merchandise in Mexican oral traditions.

In Mexico, the Malians sold among other items to the Mexicans, cotton

mantles, quetzalli feathers, animal hides and smoking pipes. The Malinke and other Malian merchants sold the Mexicans mantles (*chimalli*) and waist cloths

(*maxtli*) (Sertima, 1976).

There are Mexican traditions of groups of foreigners, probably the Malians , moving northward throughout the early 14th Century A.D.⁶⁰. these men probably formed the vanguard of a larger body of Malians which probably entered Mexico in 1325, and fought the Mexicans around this time for land to

establish a settlement in Northern Mexico. The battle of these Africans and Amerindians, is seen in the legend of a battle between an eagle and a serpent,

and the choice of the site of the battle as the place to build Mexico's Tenochtitlan⁶¹.

The serpent was the totem of the Manding/Mande people. In this legend of the battle between the serpent and the eagle , the serpent probably represented the Malian forces, while the eagle symbolized the Amerindians. The

Amerindians claim that these migratory groups took the practice of agriculture⁶⁰ J. Soustelle, *The daily Life of the Aztecs*, London, 1961.⁶¹ I. Bernal, *Mexico before Cortez: Art , history and legend*. New

and pottery making to the Chichimecs , and helped design and build houses around Lake Texcoco in 1327.

. ANASAZI

The Manding mentioned in the Mexican traditions of 1325, may represent the founders of Anasazi civilization of Four Corners section of the United States. Anasazi, is a Navajo word which means "Ancient Ones" for the founders of the spectacular cliff dwellings and great multistoried pueblos erected on open plains near the San Juan, Salt and Little Colorado rivers. Although American anthropologists accept the theory that the Amerindians entered North America across the Bering Strait about 20000-15000 years ago ,

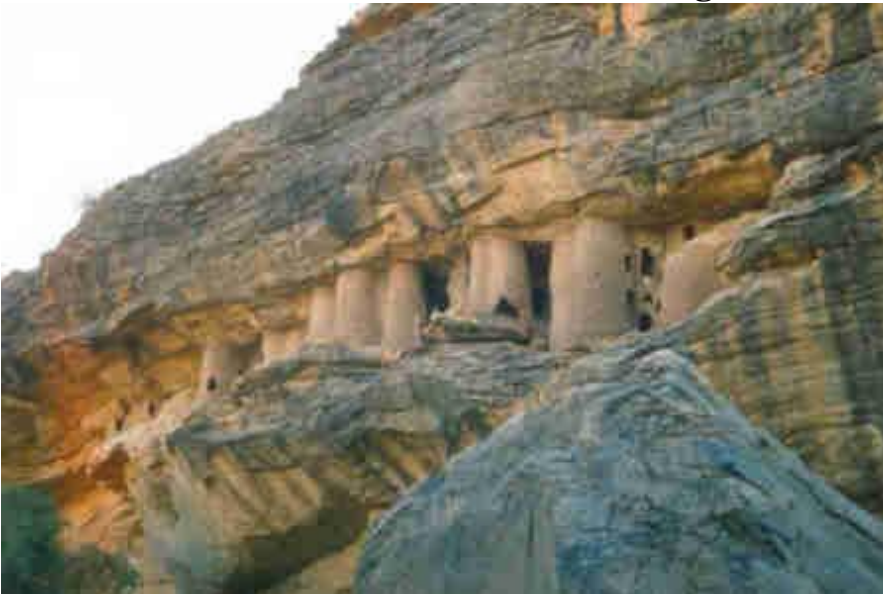
the Hopis, on the contrary say their ancestors crossed the sea during their emergence to this present Fourth World, arriving somewhere along the

coast of Mexico or Central America, then gradually worked their way northward to settle in their present homes in the Four Corners region. They call the original inhabitants of the cliff dwellings "**Ancient Ones**". These Anasazi were probably Manding speakers. The ruins of their great stone cities are crouched low on the Mesa tops or nestled in caves 152 York, 1963.

along the sheer canyon walls of this high desert region. These stone cities are exact replicas of stone cities cliff dwellings found in West African areas that formerly formed part of the Mali empire, especially the Dogon towns. These Ancient Ones, may have been members of the mande speaking group.



Four Corner Cliff Dwellings



West African Cliff

Dwellings

Anasazi is a Navajo word which means "Ancient Ones" for the founders of the spectacular cliff dwellings and great multistoried pueblos erected on open plains near San Juan, and the Salt and Little Colorado rivers. The Anasazi or manding tilled the earth and even irrigated their crops, and stored some of the harvest for later use.

There were many African communities found by the Spanish in the

Southern

part of the United States and Florida⁶².

Quatrefages speaks of black men who penetrated to the American southwest while other Africans migrated into Southern California⁶³. And as late

as 1775, Father Francisco Garcés discovered a race of Black men, clearly African, residing in a community beside the Zuni Indians in New Mexico.

According to Quatrefages the two races spoke different languages.

In 1528, the Spanish explorer Cabeza de Vaca and Estevanico the Moor (Blackman) from Azamor discovered numerous people living in the American

Southwest as they sought to discover the *Seven Cities of Cibola*. The Seven Cities of Cibola were supposed to be centers where fantastic amounts of gold could be found.

In what is now known as Four Corners region where the states of Utah,

⁶² M.O. y Berra, *Historia antigua y de Conquista de Mexico, Mexico, 1960.*

⁶³ L.H. Clegg, "The Black origin of American civilization", *A Current Bibliography on African Affairs*, No.1 (1976), pp.2-22.

Colorado, New Mexico and Arizona come together at a common point the Anasazi tilled the earth and even irrigated their crops, and stored some of the harvest for later use.

The presence of Manding in Four Corners, is supported by the appearance of Dogon and Bambara ideograms, called petroglyphs, on rocks in the Anasazi area. Moreover, there are several tablets found in Four Corners which have been deciphered that were written in an aspect of Malinke.

In the Four Corners region de Vaca, found various ethnic groups speaking a multiplicity of languages. Due to the pluralistic nature of these societies the people could only communicate using sign language⁶⁴. Ceram noted that:

"In reality the inhabitants of the pueblos, as we now know, were members of extraordinarily varied tribes. They spoke widely different languages and had different historical backgrounds"⁶⁵.

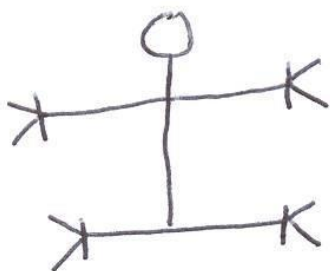
De Vaca said that one of these ethnic groups was named *Mendicas*⁶⁶. This

name is almost identical to the word Mandinka (Malinke), the name of one of the Manding speaking people.

In the Anasazi area we find many depictions of the mande habitation sign and Kangaba sign in the American southwest. This sign is frequently found in ⁶⁴ C.W. Ceram, *The First Americans*, (New York, 1971) p.70. ⁶⁵ Ibid., p.82.

West Africa, in areas settled by the mande speaking people. The Kangaba sign, is clearly depicted among the glyphs found in the Guijus range of southern Arizona.

Kangaba Signs



Guijus Signs



Habitation Signs



The ruins of the Anasazi stone cities are crouched low on the Mesa tops or nestled in caves along the sheer canyon walls of this high desert region.

These

stone cities are the exact replica of stone cliff dwellings found in West African

areas that formerly formed part of the Mali empire, especially the Dogon towns.

Due to the spread of nomadic Amerindians from the northwest, the Anasazi were forced from their stone cities and cliff dwellings by the

⁶⁶ Ibid., p.70.

invaders. There was probably some intermarriage between Africans and Amerindians and today we see a negroid strain among the southwestern Amerindian populations ⁶⁷. In addition many African communities were found

in the Southwest when Europeans arrived in this part of the United States.

In summary the archaeological and historical evidence from Africa and the Americas coupled with the decipherment of ancient scripts used in the New

World illustrates that people from ancient Mali, probably led by Mansa Abubakari, colonized many parts of the Americas during the first quarter of the

14th Century A.D. These Mande speaking people, like the Olmecs before them

had a tremendous influence on American civilizations especially in the development of trade in Mexico .⁶⁷ P.S. Martin, G.I. Quimby and D. Collier, *Indians Before Columbus*, (Chicago: University of Chicago Press, 1970) p.19.

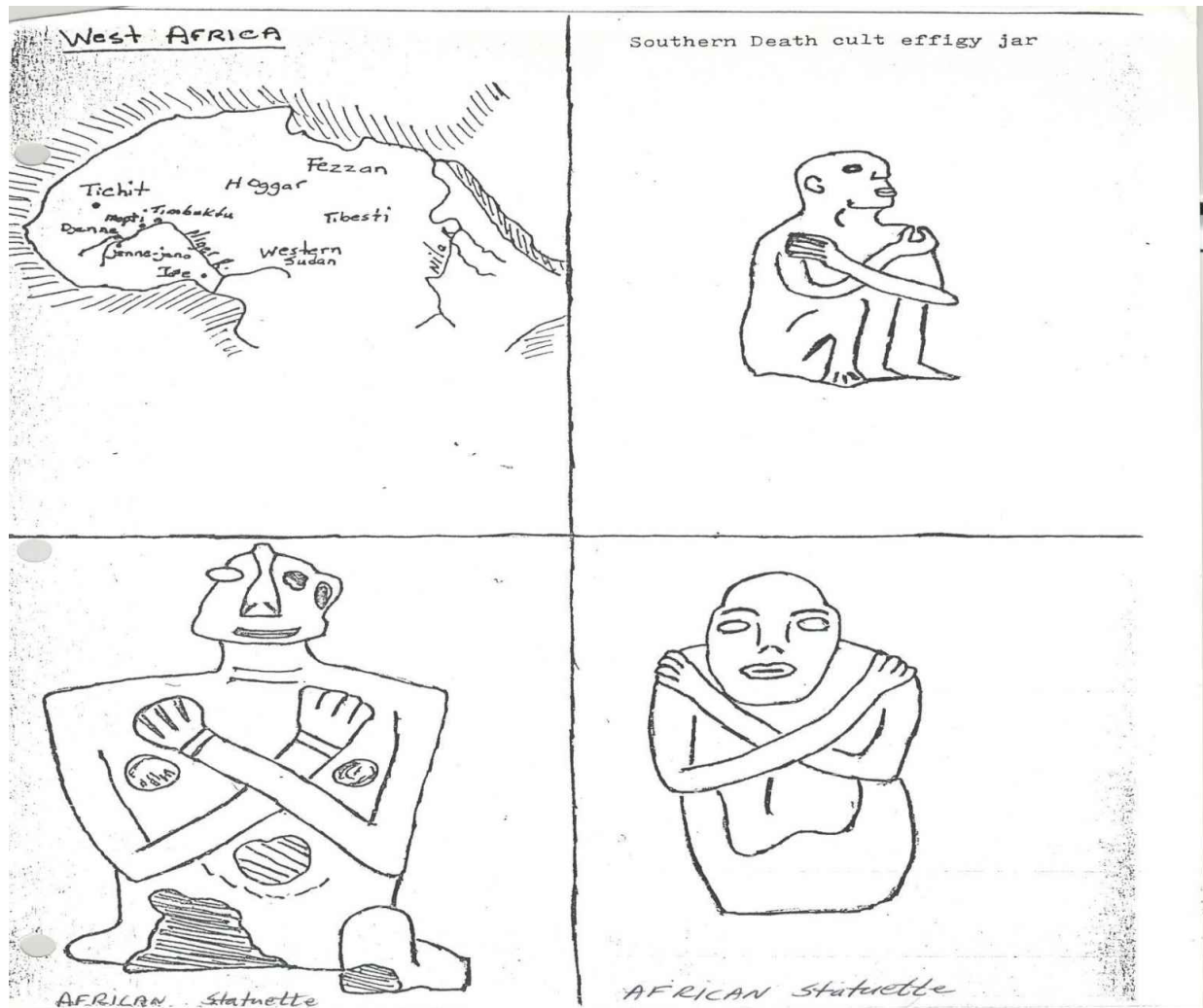
CHAPTER 8:AFRICAN INFLUENCE AMONG THE MOUND BUILDERS

In ancient America it would appear that many mounds were built by Africans. These mounds were built between 200 B.C. and A.D. 1500. Many of the late mounds in the United States and South America were probably built by colonist from Mali.

We can not point out the exact origin of all the African mound builders in the Americas. But we are sure that these blacks built many mounds from Brazil and Venezuela up into the northeast-ern parts of the United States. Leo Wiener in *Africa and the Discovery of America*, discussed the African figurines found in many of these mounds in great detail.

AFRICAN MOUND BUILDING African people brought their architectural styles to the Americas where ever they settled depending on the topography of the settlement area. Near rivers they lived on mounds. In semiarid regions, the Malians built cliff houses like those found in the American Southwest. Today the **Dogon** people who trace their decent back to the Mande live in identical cliff dwellings as those found in Colorado, where Manding inscriptions have also been discovered (Winters 1977a,1979).

The ancient Africans built several types of homes. For example , as mentioned earlier round huts were very popular among the Manding.In ancient times they also built masonry houses and cliff dwellings identical to



those found in the American Southwest. These cliff dwellings were later abandoned as the weather in the areas in which they were built became more arid, and thus less suitable for cattle raising and intensive agriculture.

Archaeologists have excavated these burial mounds and found numerous⁶⁸ artifacts including large burial jars from Mopti, Soye Kaniana, and Kami. Some excavated tumuli in the Niger area have also yielded many copper and glass artifacts including numerous terracotta figurines of blacks in a sitting position. These seated figures have been mainly found at Kaniana, while other statuettes have been found at Nankaka, Kami, Koubaye, Bamako-Bankoni, N'Koumi and Mopti. It is interesting to note that many of the African **tumuli** are almost identical burial mounds excavated in the United States and the pyramids of Egypt as discussed in the previous chapter. Many mounds have been excavated in the Mopti region at Kami Island. The

site of Kami is situated on the right bank of the Niger river. It occupies a small expanse of land with the river on one side and a bog/swamp on ⁶⁹the other side.

At Kami archaeologists have found many funerary emplacements in mounds with the dead buried in large jars or urns. They are similar to the pottery found at ⁷⁰Fatoma .

⁶⁸ .P. Barlet, "Jarres Funeraires au Soudan", Notes Africaines, no.49, pp.107-10; and Annie Masson-Detourbet, "Terres Cuites de Mopti (Soudan)", Notes Africaines, no. 60, pp.100-102.

⁶⁹. G. Szumoski, "Fouilles a Kami et decouvertes dans la Region de Mopti (Soudan)", Notes Africaines , no.67 (1955), pp.66-69.

At Kami archaeologists have found in addition to the burial jars , copper artifacts,statues, pipes and pottery.⁷¹ The baked clay pipes colored red-and white were made in diverse forms and placed in the funerary urns. The copper artifacts and pottery found in the western Sudan are decorated with beautiful geometric designs which are similar to those found at Anasazi. We also find many polishers and grindstones.

At Kami small statues and sculptured heads have been found. The statues at Kami are made of grey earth and a slip dark rose in color.⁷² Malzy,believes that

the statue found in the mound represented the dead person because it was found

in the same position as the cadaver.⁷³ The statuettes found in these mounds are

ancient because they show scarification, which was abandoned when the people

in the western Sudan adopted Islam.And as noted by Malzy the art works of Kami, Mopti and Djenne are all of similar origins.⁷⁴

⁷¹. Ibid., p.68.

⁷².Pierre Malzy, "A Propos d'une statuette

Funeraire (Kami, Mali)", Notes Africaines, no.113, pp.17-19.

⁷³. Ibid., p.17.

There are two medieval Manding art styles. First, we have statues that depict humanoids in a sitting position with their right legs slightly higher than the left with the right hand placed on the right knee, the left hand is placed on the left knee or on the thighs. The feet and legs are slightly higher than the base of the statue. Many of the statues found in the mounds excavated in North America depict Africoids or blacks, in this same sitting position common to statues found ⁷⁵at Mopti, Djenne and Kami in West Africa.

The second common Manding pose for the African statues found in the mounds of Africa and the United States depict humanoids in a kneeling position, with the arms and elbows on the leg and thigh, and the hands placed on the knee; as in the case of the other statue type the feet and legs serve as the base.

The mounds in the Americas are of various ages. This suggests that the Africans which inhabited many of these mound dwellings came at different times to the New World.

Leo Wiener (1922) proved that many of the mound builders of the United States and Mexico were Manding speakers. He saw the mounds as defensive structures built on the African type of the stockade model. Wiener noted that:

"I have already pointed out that the mounds of the Mound-builders were town sites, with the hill for

⁷⁵ . "Statuettes de Terre Cuite de Mopti", Notes Africaines, no.43, pp.70-72; and Herta Haselberger, "Deux Statuettes en terre cuite du Podo (Republique de Mali) , Notes Africaines , no.112, pp.143-144.

the **caciques** [chiefs] residence and temple, just as in the Sudan, and that the North American stockade ⁷⁶is identical with the one in West Africa".

We find many similarities between the art styles of the inhabitants of the mounds found in the area that encompassed ancient Mali, and the mounds built in the United States and South America.

In discussing the artifacts found in the mounds of the Americas, and other artifacts scholars frequently note the resemblance of artifacts excavated from these mounds to Egyptian artifacts, even though the date for these artifacts are dated centuries after the decline of ancient Egypt as a unique African civilization. This results from the fact that the ancestors of the Manding speakers and the Egyptians formerly lived in the Fertile African Crescent. It was in this highland area of middle Africa that the culture typified by Egyptian civilization first originated.

THE MOUND BUILDING TRADITION IN THE UNITED STATES

The earliest mound culture in the United states existed at Poverty Point. Poverty Point situated on the confluence of the Arkansas and Mississippi rivers was a major trade center for 300 years. This site dates back to sometime before ⁷⁷1100 B.C.

⁷⁶. Leo Wiener, *Africa and the Discovery of America*, (Philadelphia,1922) Vol. 3, p.317.

⁷⁷.P. Kopper, *The Smithsonian Book of North American Indians*,

No Mexican artifacts have been found at Poverty Point. But some archaeologists believe that there may have been some relationship between the ⁷⁸Olmec site in Mexico and Poverty Point.

The mounds built in the southern part of the United States are usually rectangular in shape and larger than the those built further north. These mounds are almost identical to the **teocallis** , the stone pyramids of Mexico and were built mainly in the states bordering on the Gulf of Mexico, and the Mississippi river and its tributaries. This suggest a link between the various African colonies which appeared in Mexico during the past three millennia and the mound

builders

of the United States.

It stands to reason that if the mound building tradition had began in the north and spread southward as many anthropologist maintain, the mounds in the north

would be more elaborate than those found in the south. The archaeological evidence indicates that this was not the case.

In the north mounds tended to be low , and were often made in the form of gigantic effigies of birds, reptiles, beasts and men;while in the midwestern part of

(Washington,D.C.:Smithsonian Books,1986)p.151. ⁷⁸.

Ibid., p.152.

the United States the mounds were conical and geometrical. In the south on the

other hand the mounds were made in the same form as the Mexican style truncated pyramids, except that they were built of earth.

Other earthen pyramid have been found in Mexico. This type of pyramid is found under the Middle Preclassic pyramids found on many Maya lowland sites.⁷⁹ The clay figurines from the southern highlands dating back to this period

are of African blacks.⁸⁰ These earthen pyramids and some of the Jaguar faced

pyramids made during the Preclassic Maya period were built by the Olmecs.⁸¹

The mounds in the United States may have been built by Africans for defensive

purposes while they tried to co-exist with local Amerindian populations that lived nearby.

This hypothesis is supported by the fact that the Ohio-Indiana-Illinois-Missouri

mound sites are located on hilltops overlooking valleys, and are clearly defensive

works covering many acres with formidable walls of earth, sometimes reinforced

by stone, all evidently chosen for there impregnability. In lowland areas where

there were probably few inhabitants or unsettled land, the mounds are of various

⁷⁹. S.G. Morley , G.W. Brainerd and (revised by) R.J. Sharer, *The Ancient Maya* , (Stanford:Stanford University Press,1983) p.77-81

⁸⁰. Photographs of the Middle Preclassic figurines are found on pages 368- 370, of Morley, Brainerd and Sharer's *The Ancient Maya*.

geometric enclosures :octagons, circles, squares, ellipses. These mounds were

more than likely built without military intentions.

The defensive style mounds found in the United States had lines of embankments which averaged between 5 to 30 feet high, with enclosures hundreds of acres wide. Leading out from many of these enclosures there often

were parallel walls many miles long forming great avenues.⁸² Wiener felt that

these mounds resembled the African cities of Loanga, in the Congo, and the ancient city of Benin. W.E.B. DuBois noted:

"The mounds of the "Mound Builders" were probably replicas of Negro forts in Africa. That this tendency to build forts and stockades proceeded from the Antiles , whence the Arawaks had come in the beginning of the sixteenth century is proved by the presence of similar works in Cuba. These are found in the most abandoned and least-explored part of the island and there can be little doubt that they were locations of fugitive Negro and Indian stockades, precisely such as were in use in Africa".⁸³

⁸¹. Ibid., pp.78-79.

⁸².Leo Wiener , *Africa and the Discovery of America*. Philadelphia,1922. 3 vols.

⁸³. W.E.B. DuBois,*The Gift of Black Folks*, (New York 1970) p.5.

The only occupied mounds seen by Europeans were those built by the African

slaves,the Arawak Indians and people in Florida. Hernando de Soto the only European to see occupied mounds tells us much about their construction and use.

De Soto and his men discussed the mounds they found among the Florida Indians. Here as mentioned earlier lived some African /black people. De Soto

noted that at Ucita, Florida: "The town was of seven or eight houses built of timber, and covered with palm-leaves....The chiefs house stood near the beach,

upon a very high mound made by hand for defense; at the other end of the town

was a temple...."⁸⁴ It is interesting to note that in Florida one of the major ethnic

groups living there was the Yamassi or Jamassi people which were described as

blacks.⁸⁵

The mounds in the United States are usually found near rivers. In the Ohio Valley 10,000 mounds have been discovered. In the north the mound zone begins in western New York and extended along the southern shore of Lake Erie

into what is now Michigan, Wisconsin and on to the states of Iowa and Nebraska.

In the southern United States the mounds lined the Gulf of Mexico from Florida to

⁸⁴. F.W. Hodge and T.H. Lewis, (ed) Spanish Explorers in the Southern United States 1528-1543. (New York, 1907) p.147. ⁸⁵. A. Quatrefages, Introduction a L'Etude des Races Humaines, (Paris 1889) pp.406,593.

eastern Texas, and extended up through the Carolinas and across to the state of

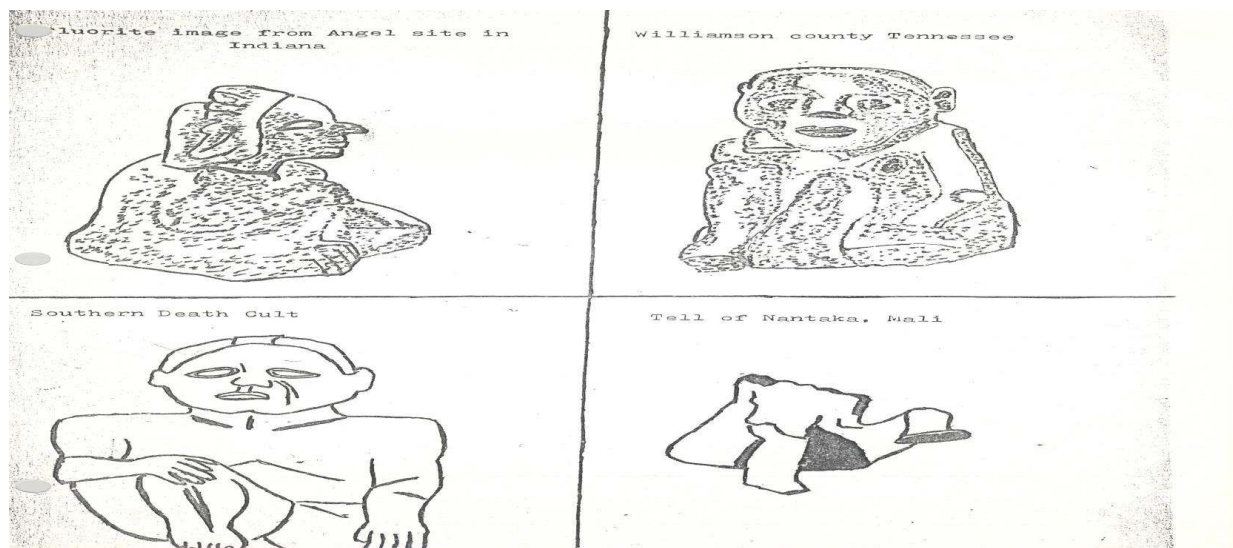
Oklahoma.

The mounds of ancient America follow the lines of the Mississippi and Ohio rivers, and outlying regions as well. They vary in size from colossal mounds in

Illinois to mere blisters rising from the earth.

Most, if not all of these mounds had long been abandoned by there former inhabitants when they were discovered. Many excavated mounds have yielded

human bones, weapons, tools, inscriptions and jewelry.



Statues of Africans have also been found in these mounds. As discussed earlier there were two types of African statues found in the ancient mounds excavated in the western Sudan. Africoid statues of type one , i.e., humanoids in

a sitting position with their hands on the thigh and right knee pointing up while

the other knee is resting on the ground are found in Tennessee and Indiana at the Angel site.⁸⁶ The most common type, style two statues , i.e., statues of humanoids in a sitting position with the hands placed across the chest have also

been found at Etowah and Temple mound sites in Tennessee and Georgia.⁸⁷

It is

also interesting that anthropomorphic statues found in Polk County, Georgia is

analogous to statues found in Mauritania.⁸⁸

One of the major mound sites inhabited in North America was that of the

⁸⁶. "Stone Images", Tennessee Archaeologist, vol.4, no.1/2, pp.66-67

⁸⁷ . John T. David, "The West Site: A stone box cemetery in Middle Tennessee", Tennessee Archaeological Society, Miscellaneous Papers, no.10 (Jan. 1972), pp.64-65; D.F. Morse, "Stone Statuette from Davidson County", Tennessee Archaeologist, vol.20, no.1, pp.40-41; Margaret Perryman, "Stone

Effigy Figures from Georgia", Tennessee Archaeologist, vol.22, no.1, pp.40-42; and J.T. Dowd, "History of the Brick Church Pike Mound (40DV39)", Tennessee Archaeologist, vol.30, No.2, pp.85-88.

⁸⁸ . D.S. Robert, "Statuette Anthropomorphe du site de Tegadoust", Notes Africaines, no.112, pp.142-143; and M. Perryman, "Effigy Figure found in Georgia", Tennessee Archaeologist, vol.25, no.2, pp.59-61.

Adena culture in Ohio. The Adena culture existed from 200 B.C., to A.D. 400-500

.
Black Africans are characterized as being broad faced, full lipped, illustrating prognathism, large boned with fleshy noses. Samuel Morton in Crania Americana, written in 1839 noted that Adena people possessed "ponderous bony structure[s]...large jaws and broad face". This description of the Adena, fits exactly the description of the West African type.

The Adena or Hopewell culture as we call it today was a dominant force in the

United States during this period. They have left numerous copper bracelets, rings, stone tablets and effigy pipes made in the form of Africans. At the Great

Serpent Mound, in Adams County Ohio a copper breastplate has also been found.

Prof. F.W. Putnam, also mentioned the discovery of an Egyptian looking figure in these mounds.⁸⁹

Among the hundreds of pipes discovered in the mounds we see many African

totems impressed on the pipes including serpents and birds. There is even one

pipe from Ohio, found in a mound that is an unmistakable representation of a Toucan. The Toucan bird is found in Brazil. This supports the view that

some

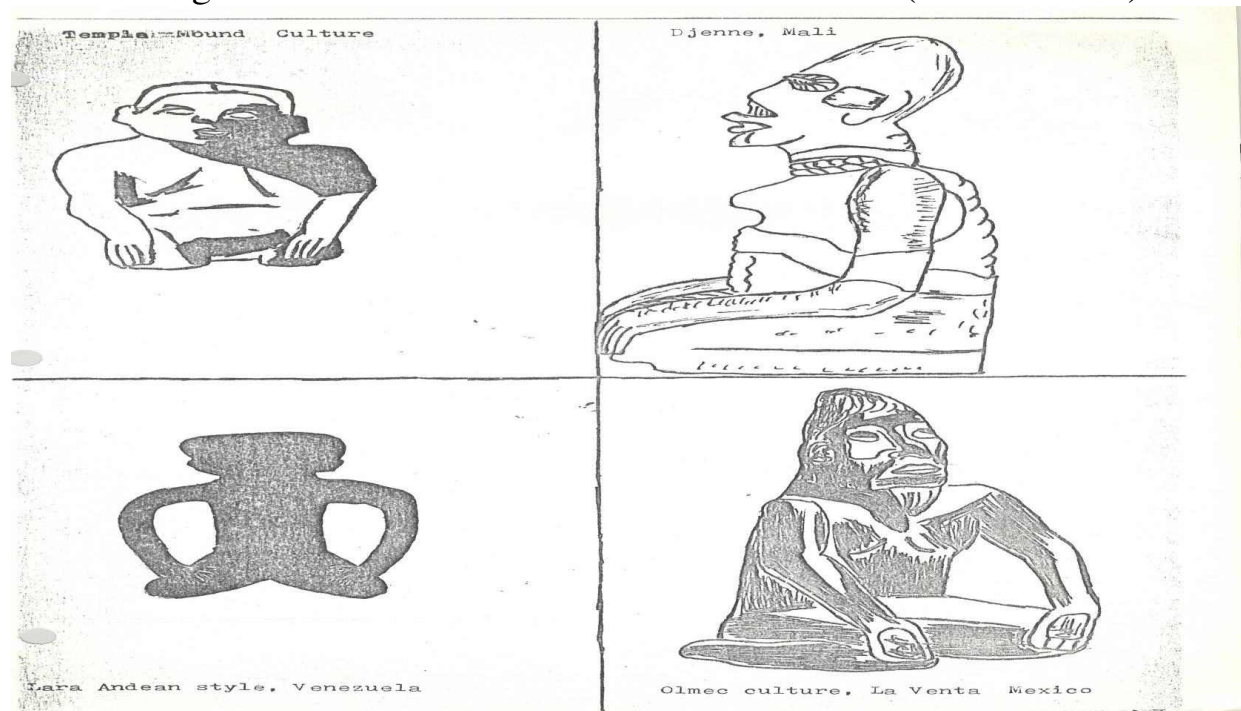
mound builders had lived formerly in Brazil.

⁸⁹. *Science*, Oct. 3, 1884

Most of the Malian influence among the mound builders corresponds to artifacts recovered from the **Southern Death Cult**. The pipes recovered from

many mounds in the United States and the name for Tobacco suggest that it was

the Manding who introduced tobacco to the New World (Sertima 1976).



The Manding may have also constructed the Temple Mounds. These mounds were built between A.D. 700 and 1700. The Temple Mounds were built in the

central Mississippi Valley, Arkansas, southern Missouri, southern Illinois and

western Tennessee.

Most of the inhabitants of the temple Mounds probably came from eastern Yucatan. They were probably remnants of the foreign people moving north through Mexico recorded in Amerindian traditions. This is proven by

the discovery of many figurines and statues of Blacks in the Temple Mounds.

The sculptural evidence found in the mounds all indicate an African origin

as

proven by Wiener (1922). A long pipe with a crouching figure on the bowl on

exhibit in the New York Historical Society is of an African with compound bracelets, five on the wrist, six on the upper arm, four on the calf, such as only

found in Mexico and west Africa. These bracelets are found in gorgets from the

Etowah Mound, which show Malian influence. Other sculpture heads and figurines of Africans have been found on the banks of Paint Creek, near Chillicothe, Ohio; Tennessee; Mississippi; and on Green Flats in Virginia, which

wear African headdresses, skull caps and facial striations identical with those of

the Manding. We also find the depiction of Africans in carvings from Spiro Oklahoma. At Spiro Mound African faces were carved on shells and the Manding

cross sign placed on the palms of the hands on one artifact. This cross in the Manding script meant "righteousness, purity". Other inscribed works of art from

the Moundville site in central Alabama also show Manding signs, especially the

Manding cross.

A figurine found in a cemetery at Nashville, Tennessee was of an African woman, while another African statue was found at Clarksville, Tennessee in 1897. These statues as well as heads on the gorgets from the Missouri mounds

show analogous striations found on the faces of Manding clansmen.⁹⁰

Among the Southern Death Cult mound builders we find a third type statue, which has the leg and knee as the base, with the arms placed across the chest with the hands resting above the breast. Another type statue is seen in the effigy

jar with "weeping-eye" motif, it has as its base the feet and buttocks, the knees

are pointing up in the air, and the arms are placed across the chest with the hands placed above the opposite breast.

The major reason for the varied art styles among the mounds that were built

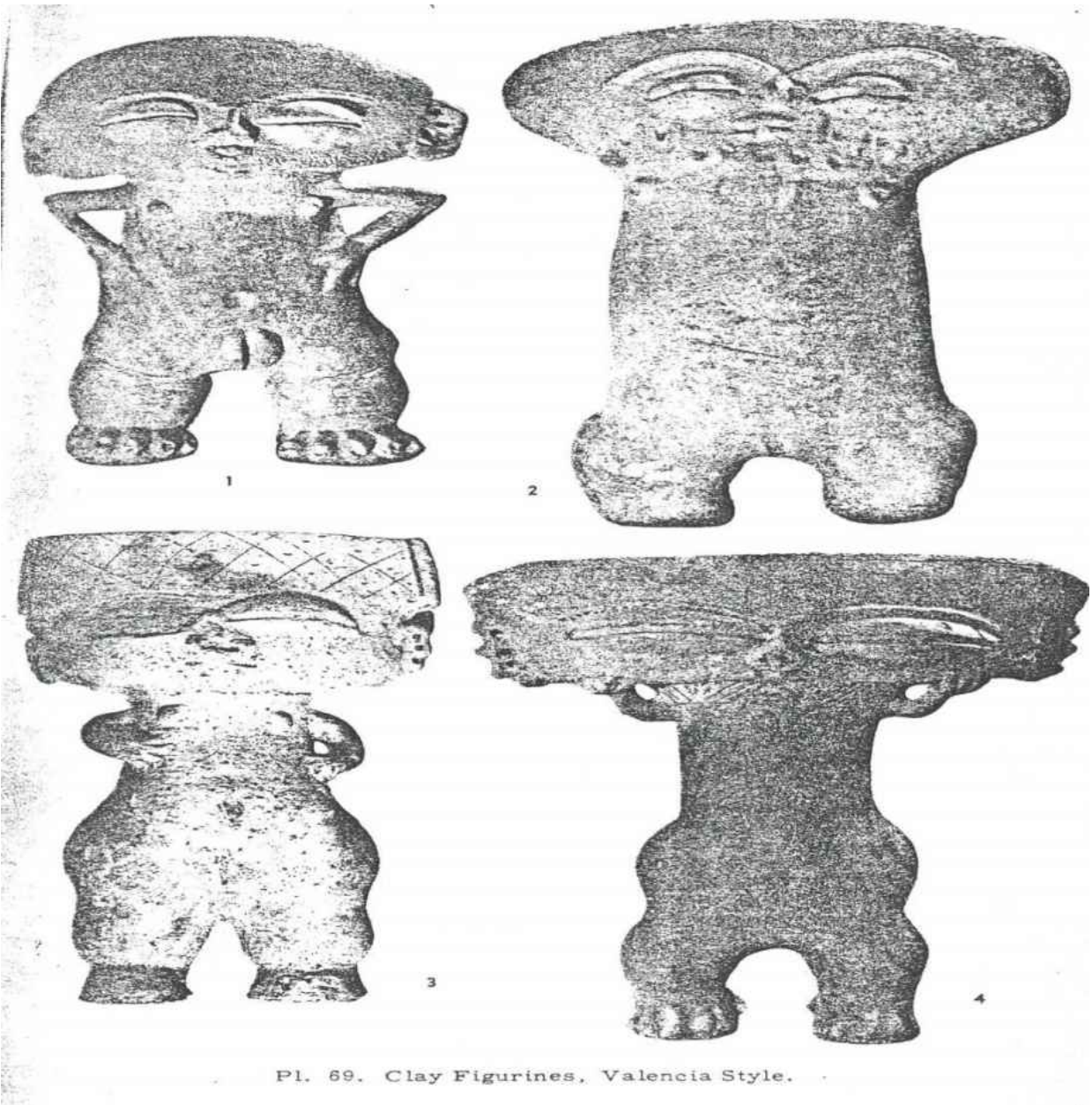
by the Malians, result from the fact that Mali was composed of many different ethnic groups that spoke different languages and practiced varied cultures. As a result of this ethnic pluralism we find an homogenous people who inhabited many mounds in the United States, that practiced a multiplicity of cultural forms.⁹⁰. Wiener, vol.1, pp.170-175.

MOUNDS IN SOUTH AMERICA

Many mounds excavated in South America dating back to the period of Mansa Abubakari's expedition to the Americas have yielded many artifacts depicting Africans. The major centers for Malian mound habitation outside of Mexico and the United States were situated in Brazil, Panama and Venezuela. In Brazil there are many megalithic structures that seem to have their prototypes in Africa. For example, in Alagoas we find many stone monuments similar to the stone circles made by rock which denoted burial sites in West Africa. The habitation mounds in Brazil are called **sambuquis**. Some of the **sambuquis** have radio-carbon dates going back to pre-history, while many of the mounds where artifacts have been found are related to the cultures of Venezuela, and have radio-carbon dates contemporaneous with the Malian voyages.

The mounds in Venezuela are situated along local rivers.⁹¹ Practically all of the ancient figurines from Venezuela are of Africans. African males are commonly

⁹¹. Alfred Kidder, *Archaeology of Northwest Venezuela. Peabody Museum Papers*, vol.26. represented on many ancient American sites. The art from Venezuela, on the other hand indicate that many of the African settlers were females.



The archaeological evidence which links the Venezuelan mound cultures to the

Malian voyage to America and Sudan mound cultures in general date between

A.D. 1150-1500. These blacks lived in eastern Venezuela. They were riverine people who used boats to communicate with each far-flung community.

The artifacts relating to the malian expansion in Venezuela were situated in the Valencia basin at the point where the Andes joins the Cordillera del Caribe,

behind the coastal area of Puerto Cabello, the Llanos, a large expanse of the

lowland extending up and along the Orinoco river.

The Malians established the Valencoid and Arauquinoid culture series in Period

IV (c. 1150-1500) of Venezuelan history. These sites are situated along the middle and lower Orinoco river. As mentioned earlier the Orinoco river was a

main settle-ment area for blacks in the New World.

The Manding of the Arauquinoid series were farmers. Archaeologists have discovered many hammer grinders, incised head lugs, with coffee-bean eyes and

bowls of all styles with applique features like faces on collars including the coffee

bean eyes.

The Valencoid style comprises pottery from the mound site of the Valencia Basin. Here the dead were buried in urns identical to those used in West Africa.

The Valencoid pottery is usually red and white, while some were tri-colored pottery: red-black and white, as in the El Topo style. The Vallencoid people also

made collars decorated with human faces. The artifacts from Valencia corresponds to artifacts discovered by the French scholar Desplagnes, when he

excavated mounds along the Niger river at the turn of the century. In the funeral

chambers of these mounds he found numerous pots with a red slip, and copper

instruments.⁹²

This Niger Bend painted ware is of the white-on Dark red-brown variety. It corresponds to the white-on-red painted pottery from the El Mayal style of Venezuela.

Another possible Manding/Malian site in Venezuela is the Terroid series of western Venezuela. The radio-carbon date for this series of pottery is A.D. 1350.

The pottery was painted and decorated with various combinations of red, black

and white. We also see other motifs including the spiral, and tiny birds.

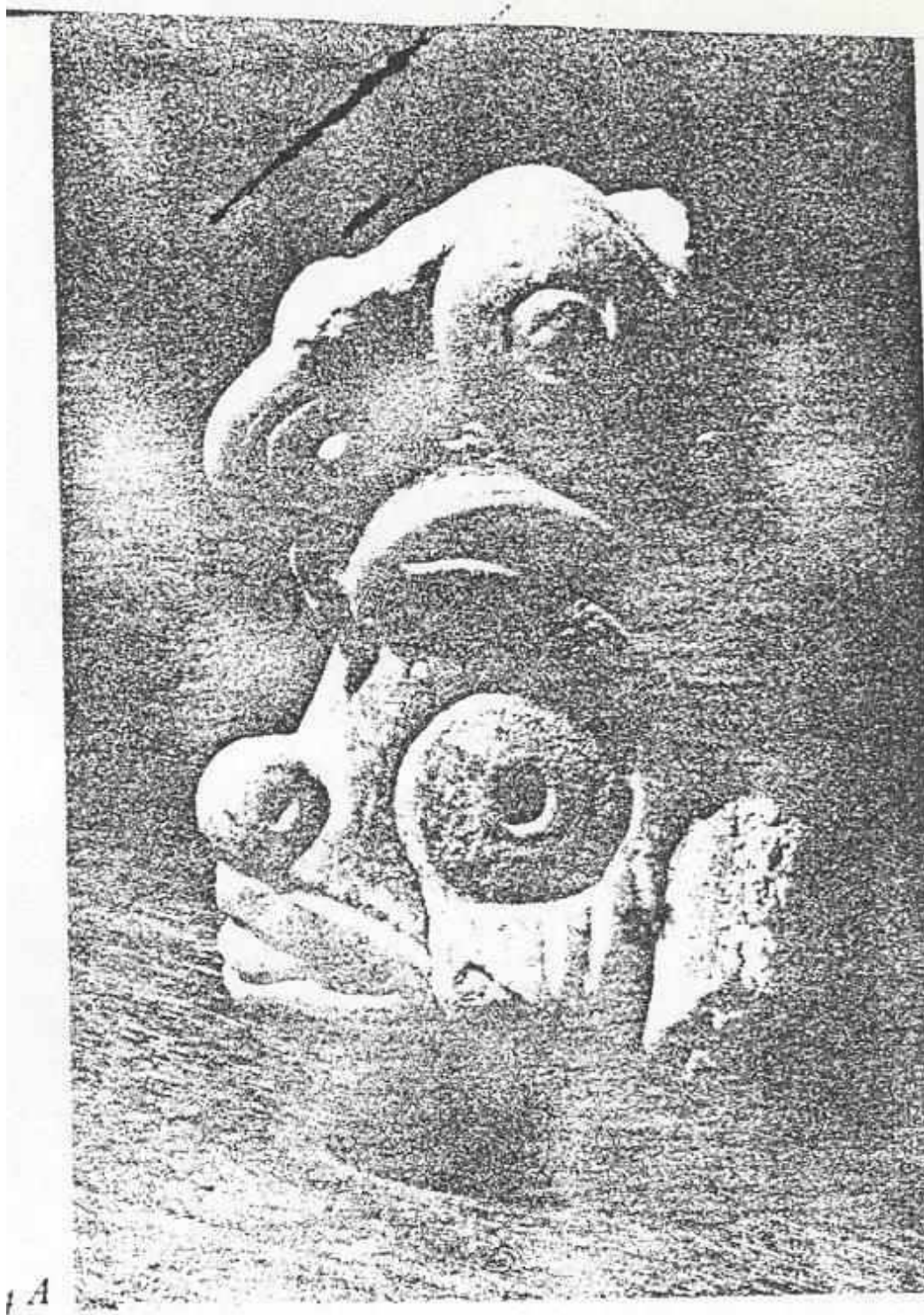
The figurines from Tiero are of women in a sitting position with the right

knee

raised higher than the left, and the right hand placed on the knee. The buttocks

serve as the base.

⁹² . L. Desplanges, "Etude dur les tumuli du Kulli dans la region de Goundam", L'Anthropologie, vol. 14, pp.151-172; and Desplagnes, "Notes sur les Origines des Populations Nigeriennes", L'Anthropologie, vol.17, pp.525-546.



Barrancos

Style Pottery

The statues from the Barrancoid series have been dated to A.D. 1300-1350. These artifacts may have been made by the Malians given their date of

origin.

In the Barrancoid series we see blacks in anthropomorphic form. Miguel G. Arroyo in *Arte Prehispanico de Venezuela* , noted that the art of the Barrancoid series is similar to art styles found in contemporary Zaire, especially among the Mangebetu.

The Barrancoid style includes beautiful vases and effigy jars. They made statuettes of women and men either sitting on three-legged stools or in the sitting position with their legs and knees serving as a base, and the hands lying

on the knee as in the case of the statue discovered in Djenne by the french archaeologist Mauny. This setting position was common in Malian art.

Those Venezuelan humanoids sitting on stools seem to be either eating out of bowls or in a thinking position. The stool serves as a base for the statue and the

hands on the statue are placed on the knees. All the men and women figures have holes in their ears, the men wear girdles, while the women are nude.

In summary, the artifacts excavated in the ancient mounds of the New World indicate that Africans built many of these mounds. The fact that many art styles

and artifacts recovered from these mounds illustrate similar themes suggest an

origin for the mound builders from a common ideological system. This system

originated in the Fertile African Crescent :the ancient Sahara, and was prominently illustrated in the art, literature and culture of ancient Egypt. As a

result many researchers have been able to find analogy between ancient Egyptian culture elements and Meso-American culture features. The fact that many of the mound builders in the Americas had culture items and iconographic representations identical to those found in the western Sudan

resulted from the fact that much of West Africa around the Niger bend was not

settled until after 500 B.C. Therefore ,those migrants that did settle the Americas

would have come either from the area bordering on the Guinea Coast, or

from
middle Africa after the Sahara began to dry up.
The Mande speaking people dominated much of the region in Northwest and
West Africa where the ancient Niger river formerly emptied in the Sahara.
This
led to their important role in the spread of cultural features which originated
in
the Fertile African Crescent to the Americas between 1500 B.C., and
Columbus'
discovery of the Americas. References:

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